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CHRONICLE

Balboa and Cabrillo Honored.—Plans for the Cabrillo celebration in commemoration of the discovery of the Pacific, were announced at the White House, following a conference of Colonel D. C. Collier, of San Diego, the commissioner of the fête, with President Wilson. Representative Robert Z. Henry, of Texas, has accepted his designation by the President to make the speech at the dedication of the site for the monument to Balboa, the discoverer of the Pacific Ocean. During the celebration, which lasts from September 24 to 27, sites for a statue to Cabrillo and for a cross in memory of Father Junipero Serra will be dedicated. Senator Works, of California, will be the speaker at the dedication of the Cabrillo monument site, and the Right Rev. Thomas Conaty, Bishop of Monterey and Los Angeles, will speak at the dedicatory ceremonies in honor of Father Serra. The celebration will be of an international character, as the King of Spain has directed Señor Don Juan Riaño y Gayangos, Spanish Minister to the United States, to attend. The Cabrillo site will be dedicated on September 25, and the Balboa ceremonies will be held the next day. The Serra cross site dedication was arranged to take place on September 27. The navy department has ordered two cruisers and six torpedo boats to San Diego Bay for the occasion. The sailors and marines will parade.

President Huerta's Message.—The celebration of Mexico's Independence Day was marked with a great display of enthusiasm, but nothing whatever occurred in the way of an anti-American demonstration. The most important statement in Provisional President Huerta's message, read before the Mexican Congress, was that the

ad interim government would consider as its proudest triumph the handing over of a pacified country to its successor. The Government, General Huerta said, would make every effort to secure the fair and free election of a President. The President blames the strained diplomatic relations with the United States, "although luckily not with that people," for the delay in the pacification of the country, but adds that he sincerely hopes the crisis will be ended soon, and that the two countries will once more be united in bonds of friendship. As if to contrast the attitude of the United States with that of others towards the Government of Mexico, General Huerta names twenty-six other nations which have recognized the present Government, the list including most of the European Powers. The portions of the message devoted to routine matters show that the revolutionary troubles are far from having paralyzed the administration's peaceful activities. A concession has been granted to a Belgian syndicate for the construction of 5,000 kilometres of railways in different parts of the republic, primary and technical education has been promoted, plans are well advanced for the establishment of juvenile courts in Mexico City, and agriculture is being encouraged. The biggest parade held in the national capital in years was reviewed by President Huerta, in full uniform, surrounded by his staff, and accompanied by many Government officials and foreign diplomats.

Increases Canal Fleet.—The American-Hawaiian Steamship Company announces that one of its big cargo steamships will pass through the Panama Canal every thirty-six hours after the waterway has been opened for commercial traffic. Instead of sending two steamships out of New York every eleven days, as is done at present,

one will sail every three days. Four of the company's fleet of eight large cargo steamships have already been launched, and the others will be launched before March, 1914. By that time the American-Hawaiian Line will have a fleet of 270,000 tons' cargo capacity ready for use.

Canada.—The situation in the Vancouver Island coal fields seems to be growing better, though in Nanaimo there is still a good deal of riotous conduct and defiance of the law on the part of both prisoners and their friends. The local organizer of the United Mine Workers of America, who was discharged after his first arrest, has been taken into custody again. At Comox the Cumberland mine is being worked to its full capacity with non-union men.—London shipping people say that the grain congestion in Montreal, owing to lack of ships to carry the grain away, is due to the comparatively small trade of Canada with England. It does not pay to send ships half empty or even in ballast to Montreal when the same ships can go full to American ports and get in them their cargoes of Canadian wheat.—The *Manchester Guardian*, one of the chief organs of the British Government, announces that Mr. Borden will not reintroduce the Naval Bill into the present parliament. There will be a Redistribution Bill based on the last census, followed by a general election in the new constituencies. Should this prove true, as is very probable, the Nationalists will have gained the point they have been fighting for.—The harvest in the West has been satisfactory. The grain generally is grading well, though in some places it has not come up to expectations.—The British Postmaster General has been trying to persuade the people in Saskatchewan that they have an interest in the protection of British trade routes to ensure a market for their wheat. His hearers have an idea that before very long they will be selling most of their wheat in the United States, and that to get it to England is more England's concern than theirs.—A made-in-Ireland train, under the auspices of the Irish Chamber of Commerce, is about to tour the Dominion. Specimens of Irish manufactures will be transported from Belfast to Quebec, where a train, consisting of ten sample cars, will be fitted up with the exhibits and sent for a trip over the three transcontinental railways as far as Calgary, returning via Montreal and St. John, N. B. At the latter port the exhibits will be reshipped for Liverpool and Belfast. The round trip, it is estimated, will cover about 12,000 miles and will take up from 75 to 80 days.

Great Britain.—The strikes are developing again. The Liverpool dockers have struck in sympathy with the Dublin Labor troubles and the movement is spreading to the railways. Another strike of shipbuilders is threatening in several yards.—The Australian navy is in trouble. Out of deference to the labor sentiment the late Government determined to put together in Australia a cruiser and three destroyers, the material for which was to be sent from England. It finds now that its means for

doing so are insufficient; and the cost, estimated at first at £700,000, is now estimated at a million and a half.—The East Indians in South Africa have resolved to enter on the practice of passive resistance until their rights as subjects in the Empire be acknowledged. As there are 140,000 of them the prospect is serious enough, apart from the effect that may be produced in India.—Some years ago, when Mr. Asquith announced that he had guarantees from the King for the use of the royal prerogative to create enough peers to put through the Parliament Bill, the Unionists were horrified and exclaimed loudly against dragging the King into politics. Now the Unionists are doing the dragging, by proposing a petition asking the King to use his prerogative, either by dismissing the ministry or by refusing his signature to the Home Rule Bill, to compel an appeal to the country on that measure. The Liberals have taken up the old Unionist exclamation of horror. All this goes to show how utterly inconsistent are modern politics.

Ireland.—The 100,000 Ulster men whom the cables have Sir Edward Carson reviewing did not appear at his meetings, which were slimly attended. Last year the number of Ulster rebels was set down as a million. Sir Edward urged his hearers to have 100,000 rifles ready when Home Rule is passed, and to know how to use them. The rifles that have been seized so far were unusable. The Belfast accident policies taken at Lloyd's are for injuries received in riots, not war, and the rates are from one-fourth to one-fifth per cent. for a year. Lloyd's rates for similar risks in Dublin labor riots are one per cent. for a month, so that a Dublin striker is deemed fifty times more dangerous than a Belfast rebel. Lord Loreburn's conciliation scheme is deemed impracticable, as Sir Edward Carson opposes any that is based on an Irish government with an executive responsible to it, and the Chesterfield election has confirmed the Liberals in the belief that the country supports their Home Rule policy.—The death of seven persons and the injury of many in the sudden collapse of two buildings has stirred public feeling in Dublin, and stimulated a searching inquiry into the condition of its tenements. The victims were buried in Glasnevin, and received a public funeral. One of the seven, Hugh Salmon, aged 17, had rescued four of his brothers and sisters, and was hurrying from the building with another sister, aged 4, in his arms, when the falling roof crushed both to death.—The Transport Union strike still continues in Dublin, and the prices of coal and food have doubled, causing much suffering. An effort at settlement failed, as the employers, who have closely combined, refuse to recognize Larkin's organization, on the ground that it has adopted the methods of Syndicalism, and experience has proved that no reliance can be placed on its guarantees. The Farmers' unions and the business organizations of Cork, Belfast, Wexford and Derry, support the Dublin employers' position.—A meeting representing the

boards, corporations and other public bodies of the entire country was held in Dublin, the Lord Mayor presiding, to protest against the action of Postmaster-General Samuel, in permitting the Cunard Company to violate the contract which requires its transatlantic vessels to call at Queenstown. Mr. Winston Churchill had just declared, when visiting the Haulbowline naval yard, that Queenstown was the gateway of the most important trade route in the world, and that "his Majesty's dreadnoughts and cruisers had entered without accident and were well accommodated and easily berthed in its commodious harbor," thus refuting the Cunard pretext of danger. Their failure to call at Queenstown involves a loss of 24 hours in postal facilities and general injury to Irish commerce.

Rome.—The Holy Father continues to be much consoled by the ample evidence of the attachment of Catholic Italy to the Faith in the multitudes of pilgrims that have poured into Rome to make the Jubilee and to join in the Constantine celebrations. More than thirty pilgrimages are arranged for during September, and the Pope descends to the Cortile of San Domaseo to receive them. Among the notable demonstrations were that made by a band of 1,500 from Milan headed by Cardinal Ferrari, their archbishop, and that of the Central Association of Italian Catholic Young Men. Another great gathering is arranged for October 1.—Mr. John P. Sutton, of Lincoln, Neb., has been named a Knight of St. Gregory the Great.—The Congregation of Propaganda Fide publishes a Decree establishing the mutual disciplinary relations between bishops in Canada following the Latin rite and those bishops using the Ruthenian rite, and also regarding the clergy and the faithful of both rites.—Captain Scott, the head of the Canadian team competing in the games of the International Federation of Catholic Athletes, and Captain P. J. Daniel, head of the Irish team, were received in private audience by His Holiness, who thanked the athletes for coming to Rome, and expressed his wish for the further development of an International Federation of Catholic Athletes. He mentioned that he had seen Mr. Daniel last year, and also recalled the fact that Captain Scott headed the Canadians in 1908. He also presented the Irish team with a silver medal and a beautiful bas-relief representing the Arch of Constantine, recalling the Constantine Jubilee. The international contest resulted as follows: Alsace, 1st; Ireland, 2nd; Canada, 3rd.

Italy.—The old racial antipathy between Italy and Austria among the people of the districts between the Eastern Alps and the Adriatic has broken out again in the vicinity of Trieste, where several riots have occurred.—There was a serious riot at Casori, six miles from Naples, on September 16, during which an octogenarian priest was killed, a prominent politician mortally wounded, and several other persons were injured. The disturbance

was of a political nature, and the old priest was endeavoring to quiet the rioters when he was shot dead.

France.—Recent advices from France describe the significant reaction going on in favor of a restoration of the religious nursing Orders to the hospitals. Both in Paris and in the provinces the movement is making itself felt, and it bids fair to be efficacious in bringing about a happier régime. The change in sentiment affects others as well as the hospital Sisters. Thirty nuns have just recently, with permission of the Council of State, returned to the Convent of St. Peter, situated at a short distance from Cherbourg. These are Augustinians, long ago banished from their cloister by the law levied against the teaching Orders. The then Superior has never ceased in her demand to have her Community reinstated, and to have restored their property confiscated at the time of their expulsion. The Sisters intend at once to open an orphanage.—There are 1,050 more Catholic school teachers in France this year than last.—There is much to be commended in the legislation foreshadowed by M. Chéron, the Minister of Labor, following the purpose of the Government to take strong measures for the suppression of intemperance. The Minister's proposals contain some wise provisions and indicate that the subject has been carefully studied. If a man earning a daily wage contracts debts for drink, the creditor is to be deprived of the power to recover the amount. Again, it is proposed to protect the rights of mothers of families and their children. Husbands will not be allowed to indulge selfishness, as is done in this country in not a few cases. They will not be permitted to swagger as generous fellows in drinking-saloons, whilst their wives and children are without money to procure the necessities of life. Another excellent proposal is one forbidding the employment in public houses of youths of less than fifteen years of age and girls under sixteen years. Temperance reformers in this country will wish the French Government success in their crusade against drunkenness, and will watch with deep interest the working of their preventive measures.

Belgium.—The *Courrier du Soir* contains in a late issue this plain and fearless explanation of the stand taken by it in the school controversy now on. "We have never been in favor of compulsory education, and if we accept it at all it is simply out of a spirit of orderly submission to the law of the land. But compulsory education is quite another thing than the compulsory school; this latter we have attacked and will attack, nor is there any Catholic, no matter what his mind may be concerning compulsory education, who may tolerate the compulsory school. If Belgians must put up with a law that constrains them to send their children to some school, there is every reason in the world why they should not be forced to send these children to a fixed, designated school of which they do not approve. And it is not our faith

alone, more precious than aught else in the world, that forbids us to entrust our little ones to the State neutral school, the very interest we feel in the progress of the training of our children demands that we be given freedom of choice in the matter of the school we wish them to attend. If our lawmakers sincerely desire to safeguard liberty of conscience, while they aim to promote the interests of religion and the spread of knowledge, the solution of the problem they have in hand in the perennial school question is an easy one. Let every Belgian be free to choose the school he prefers for the education of his child. To be sure this freedom implies that all schools worthy of the name be treated alike in portioning out the State subsidy for the support of education."

Spain.—Great distress has followed the ending of the long-drawn-out strike in Barcelona. A Government decree arranged by the strikers settled the distribution of the daily proportion of the 60 hours working week, but many of the workers find themselves by its terms in far worse condition after than before the strike. Under the old conditions they had better pay and less work. An employers' lockout is also threatened. The type of mind that has the guidance of the working classes in Spain is shown in a speech delivered by the head of the Socialist Party, Pablo Iglesias, to the miners of Riotinto, in the province of Huelva, the scene of a strike last year. The miners were exhorted "to prepare, for the day will come in which will arrive their redemption. When that will be, the wave of the Revolution will roll over all and will convert into ashes cannons, warships, and churches."

Germany.—The Social Democratic Party Convention opened at Jena September 14. Friedrich Ebert, a Representative of the German Reichstag, was chosen as party leader in place of Bebel. The annual report declared that "the Party had made smaller gains in membership than ever before, gains which in their insignificance border on stagnation." The various organs of the Party press registered a total loss of 13,000 subscribers, and the *Vorwärts* alone had lost 8,000. Great stress was laid upon propaganda work among the young. It was held that notable harm had been done to the Party by the civic movements in favor of military drill and sports among the young, which enjoyed the support of local authorities and of the schools. A violent debate was carried on regarding the "mass strike," which was made the main issue of the convention. The division between the more conservative and the extreme radical elements was no less marked than in the last national American convention. After intense excitement and personal abuse on the part of the speakers the vote finally stood 240 against 150 in opposition to the advisability of the "mass strike" in Germany at the present moment. The overwhelming majority held that while the "mass strike" was to be approved of in principle, the time was not yet ripe for using it successfully. Edward

Bernstein, George Ledebour, Philip Scheidemann, Edward David and Dr. Karl Liebknecht defended the position that a political strike would prove a catastrophe under existing circumstances. Rosa Luxemburg, the famous Socialist virago, was the leader of the extreme radicals, but contented herself with abusing her opponents. Ledebour and Dr. Liebknecht desired that the masses should be made acquainted with the idea of the general strike, in order that at the proper opportunity they might hurl this weapon like a sudden lightning bolt at the possessing classes.—A great event in Germany will be the celebration of Kassel's Millennium Jubilee. A thousand years ago, in 913, Chassala, as it was then called, was chosen for the royal court of Conrad I. In the fourteenth century it had become a mighty stronghold, which defended itself successfully against many enemies. It was later one of the centres of the Reformation. In 1866 it lost its independence and fell under the power of Prussia. The jubilee will be celebrated with processions and plays from September 27 to 29. Kassel is even now a favorite resort of the Emperor, who resides in the castle upon Wilhelmshöhe, where Napoleon was held a prisoner.

Austria-Hungary.—Professor Joseph Schumpeter, a teacher of political economy in the K. K. Karl-Franz University in Graz, is to be sent as exchange professor to Columbia University. In return the Double Monarchy receives the service of George Stuart Fullerton of the latter university. The exchange is made entirely according to the German methods.—At Budapest a new Opposition Party has been formed by Count Julius Andrássy. Its principle demand will be a revision of the election laws. It differs in its proposed tactics from the Justh adherents, since it condemns all technical obstruction in Parliament.—At the Austrian manufacturers' congress, held at Aussig, the foreign policy of the Minister for Foreign Affairs, Count Berchtold, was severely censured. It was claimed that he is destroying political friendships and driving the monarchy from the markets in which it had formerly been able to compete successfully.

Holland.—The new Cabinet, in the speech from the throne delivered at the opening of the States General on September 16, announced its intention of granting the vote to women. The announcement is accepted as an indication that women will soon possess the parliamentary franchise in Holland. Two amendments were outlined in the speech to be introduced without delay for the approval of the parliamentary body. The first will be the removal of constitutional obstacles in the way of granting the suffrage to women; the second will provide for a revision of the Constitution in such a way as to extend the parliamentary franchise to all male Dutch subjects on reaching a certain age, with exceptions to be determined later.

QUESTIONS OF THE DAY

Another Phase of the Public School Question

Two years ago, writing an introduction to an educational work since become extremely popular, Cardinal Bourne, of Westminster, began with these words: "We have had many treatises on education in recent years; many regulations have been issued by Government Departments; enormous sums of money are contributed annually from private and public sources for the improvement and development of education. Are the results in any degree proportioned to all these repeated and accumulated efforts? It would not be easy to find one, with practical experience of education, ready to give an unhesitatingly affirmative answer." His Eminence spoke from an intimate knowledge of conditions prevailing in England; but the opinion he ventures upon needs not be changed by one who considers the development and progress of the public school system in the United States. The loyalty and resources of our people have been put into requisition for more than a century now for the establishment and support of public schools; their interest and patriotism have been enlisted in the preservation and defence of such schools on the distinct ground that they were to be "seminaries of good citizenship,"—and yet there are not a few among us who are quite ready to question whether the results achieved are entirely in proportion to the labor and money expended in uprearing the fabric.

Here in America the plan to establish institutions maintained at public expense for the formal education of children had taken some hold of men's minds even in colonial days. In the New England district, at least, as early as 1647 the law required every town of fifty householders to maintain a master to teach reading and writing, and every town of one hundred householders to maintain a grammar school. Still, until the establishment of a settled government following the Revolution, what was done in the way of fostering education was chiefly the product of private enterprise.

The years immediately succeeding the struggle with England witnessed a steady growth of the idea favoring the organization of schools in which rich and poor alike might obtain efficient instruction at public expense. From the beginning the Federal Government did much to encourage its spread by means of land grants and other aid to the several States, on condition that these should establish a system of free public schools within their limits. In 1785 and 1787 bills were passed which set aside one thirty-sixth of all the public land in the several States for this purpose. It took time, however, to effect the change from local autonomy to centralization of educational effort and State supervision, and the story of more than a quarter of the nineteenth century had been

written before the movement to which our present public school system is due was finally started.

In those earlier days men had strong convictions on the importance of moral and practical religious training in the schools. Only in 1837 did the current begin to appear which was to sweep religion from the State aided institutions and to carry us irresistibly into the extreme secular system now in vogue in the land. In that year a notable educational document was issued by Horace Mann, then but recently designated Secretary of the Board of Education in Massachusetts, a body organized shortly before to bring about the union and correlation of the various school bodies of the State, under State supervision and control. In this paper the country was assured that not one-third of the children of the Commonwealth, then between the ages of five and fifteen, attended school, and of those who did show some appreciation of the value of an elementary education, many were satisfied with three or four months of irregular attendance during the year. A like, if not deplorable neglect, was known to exist in other States. This was a condition of affairs ill in accord with the principles of a people who proclaimed the desirability under our form of Government of an elementary education for all citizens who are to exercise the right of suffrage, and who affirmed the necessity in the economic conditions of our modern life of such training for every citizen, if he is to enjoy his share of the national prosperity.

The remedy was at hand: "The common school, an institution which can receive and train up children in the elements of all good knowledge and virtue before they are subjected to the alienating competitions of life." Scenting from afar a glorious harvest of good citizenship, the proponents of the public school idea as we have it to-day, made it a test of patriotic zeal to push the establishment of a school system which from year to year should grow more efficient in its application of suitable means to this well-defined end. Have they worked with the wise discretion so honorable a purpose ought to suppose?

They have multiplied schools, they have succeeded in attaining a development of their original plans, of "efficient free instruction at public expense," which in our day calls for an annual expenditure for elementary education alone of two hundred and fifty million dollars, but they are still far from the ideal the first enthusiasts in the cause conceived—"the training of every child in the land in the elements of all good knowledge and virtue." Nor is it our purpose now to insist upon their fundamental failure. Ardent advocates of the extreme secular or non-religious theory of the common school system, which logically grew out of Mann's program, are not wont to pay heed to the contention that the neglect of religious teaching in these schools marks a defect in the system depriving it of an elevating force which is the leaven of civilization and the very marrow of good citizenship. They have failed in quite another way.

Thirteen years ago in the Declaration of Principles, very unwisely adopted in the Charleston meeting of the National Education Association, this straightforward, if offensive and unjust aspersion, was made on all schools not controlled by the State: "A democracy provides for the education of all its children. . . . Within its walls (the public school's) American citizens are made, and no person can safely be excluded from its benefits." If the absurd contention put forward in this claim be true, and of course it is not true, what shall one say of the startling state of affairs exhibited here in New York, to use but one illustration? Press reports tell us that upon the opening of the public schools, September 8 last, a member of the Board of Education made this candid confession: "To give every New York school child a seat according to the capacity required by law, it would be necessary to construct buildings containing 100,000 sittings. This would mean 50 new buildings of 2,000 sittings each, or 100 new buildings of 1,000 sittings each." He was speaking in favor of a scheme excogitated by a Committee of the Board to accommodate the many thousands of children on part time in the city's schools. There are from thirty to fifty thousand of such children in New York who would otherwise be entirely debarred from "the training every child in the land should enjoy in the elements of all knowledge" as imparted in these "seminaries of good citizenship."

In that same meeting Superintendent Maxwell explained how much these children needed the benefit of the full school schedule. "Many of these children," he said, "come from homes where little English is spoken, and the only place where they can learn our language is the school. As it is, 19 out of 24 hours each day are spent by them in their homes or in the streets, and we even have in consequence graduates of the City College who do not speak English any too well." What an addition to the problem it were if the 150,000 children registered in the Catholic parochial schools alone were to be added to the number of the little ones without place in the existing public schools of the city! Meantime, the school budget of last year here in New York amounted to more than \$40,000,000. Despite all this, and this is the pith of the argument, the friends of the common schools look on with equanimity whilst immense sums of the people's money are wasted in the building up of useless and extravagant courses of study, or utilized in the conduct and management of palatial high schools and normal schools, of manual and industrial schools, of State colleges and universities. The thought is now cherished to add to the expensive City College of the metropolis a still more costly extension.

The total yearly outlay for educational purposes, averaging in the country now over \$250,000,000 for the common schools alone, makes it patent to all that no niggardly spirit is shown in our use of the public revenue to advance free teaching. In the decade from 1890 to 1900, the annual expenditure for elementary education

increased fifty per cent., although within the same period the pupils of our common schools increased only about 23 per cent. Yes, common schools we have—institutions maintained at public expense for the formal education of children, and we are affording the world a stupendous example of liberality in paying for them. Nor need this disturb us if the system but serve efficiently the civic purpose at which aims. Does it, however, one cannot forbear to ask, serve this purpose wisely? Even in the sense of supplying the need its enthusiastic panegyrists allege as the sufficient and compelling reason of its existence—the compulsory training of every American child in the elements of all knowledge—the system is still far from fulfilling the dreams of its first promoters.

M. J. O'CONNOR, S.J.

Some Episcopalians Theologians on the "Filioque"

A movement exists among Protestant Episcopalians tending to the making of the *Filioque* in Creed optional. The idea is to propitiate the Oriental schismatics. But the feeling grows that mere indifference will not help this, and so the more active promoters begin to show a decided hostility to Catholic doctrine. We came across an official report on the matter from a committee of a diocesan convention which charity for those it would lead astray prompts us to notice.

It begins with the usual assertion that several General Councils forbade any addition to the Nicene Creed. Here there may be some exaggeration. But this is of comparatively small moment. The repetition of a General Council's decree by others adds of itself nothing to the decree's intrinsic force. In this affair everything goes back to the Third General Council, that of Ephesus. One reading the decree sees that, on the face of it, it concerned individuals only, and did not pretend to affect the whole Church or its supreme magisterium. Indeed, though the Council spoke of the Creed of Nicæa, the Creed of Constantinople which amplified that Creed considerably has become its official form.

The report goes on to say that in 809 and 866 the Roman Church opposed the addition of the *Filioque* as a "horrible heresy." The facts with regard to the former date are as follows: Leo III was asked by the Council of Aix-la-Chapelle to approve the introduction of the phrase into the Creed as sung at Mass in France and Germany. The reason given was that thus the people became imbued with the Catholic doctrine as opposed to Arian and Priscillianist errors, the condemnation of which had occasioned the addition in Spain. The Pope answered that, though the doctrine contained in it was the Catholic faith, the fathers had forbidden any addition whatsoever to the Creed. He suggested that the Council was making unnecessary trouble for itself, and asked whether it thought that every similar point of Catholic faith should be added to the Creed. He counselled conformity to the Roman liturgy, in which at that time the

Creed had no place, so that the disuse of the public singing of it would facilitate the omission of the phrase. Here one must observe the Pope issued no command. He did not speak *ex cathedra*. So far was he from viewing the matter as affecting the universal Church, that he looked upon the desire of the Council merely as a useless agitation. But he did not call the addition a "horrible heresy." On the contrary, he stated distinctly that its doctrine was the Catholic faith. As for the latter date, in that very year Nicholas I reckoned among Constantinople's grievances against Rome, the teaching of the procession of the Holy Ghost from the Father and the Son.

During the half century that elapsed between Leo III and Nicholas I the question became utterly changed. Photius appeared on the scene to begin the Greek schism; and among other things with which he attempted to justify himself, accused the Latins of heresy in this matter of the *Filioque*. Now the whole Church was involved. Latin theologians took the matter up more earnestly, and this the authors of the report, for no apparent reason, make a matter of reproach. The Creed with the addition was introduced into the Roman Liturgy, and things led on to the definitions of the Fourth Lateran Council, the Second Council of Lyons and the Council of Florence. The supreme magisterium of the Church used its authority which no decree of a General Council can take away.

The words: "who proceedeth from the Father," were added to the Nicene Creed by the Second General Council, the First of Constantinople, against Macedonius, his followers and associates, who denied the divinity of the Holy Ghost, making Him originate variously from the Son as a creature; and couched the addition in our Lord's words. But what is not asserted is not therefore denied. Though our Lord says of the Holy Ghost, "who proceedeth from the Father," He says in the same passage, as in others, that He will send the Holy Ghost, and makes the mission of the Holy Ghost common to Himself and the Father. The Holy Scriptures call the Holy Ghost the Spirit of Christ. The Fathers, notably St. Cyril of Alexandria, in his great battle with Nestorianism, teach the same. The authors of the report pretend that Catholics confound mission and procession, whereas we merely show the essential connection between them. The latter is necessary, intrinsic, essential to the Blessed Trinity: the former is contingent, extrinsic, conditional on the existence of creatures, and for its mode, on the existence of creatures as they actually are. But mission implies an influx from the sender to the sent as the foundation of this relation. The influx can be in general a command, a counsel, or the origin of the latter from the former. The first two imply inequality and can have no place in the Trinity. Hence, the third lies necessarily at the base of the mission of one of the three Divine Persons.

The authors of the report make light of all this, saying that the procession and mission of the Holy Ghost

are not matters of reason and speculation, but should be narrowed down to our Lord's own words. This is a perilous position; for one might say the same of the doctrine of the Trinity. How is this to be defended if logical deductions from our Lord's own words are to be forbidden? However, the authors lay down the principle only to violate it immediately. To show us the absolute difference between procession and mission they undertake to analyze the Greek text of our Lord's words just alluded to. "*Ekporeuctai* translated, proceeds," they tell us, "means, 'derives his being, or essence from' another, as a child from a father or mother." This is not so. In itself it means to go from indefinitely, to proceed. We read in St. Mark: "and as he went out from Jericho," and again: "when evening was come, he went out of the city," and in both cases that word is used in the Greek. Any further specific meaning must be drawn from the context. If from the context of our Lord's words Episcopalians attempt to draw the sense given by the authors of the report, they fall into a heresy that would alienate the Greeks forever, making the Holy Ghost a Son, begotten of the Father. They conclude this line of argumentation by saying that all the sophistry of the twelfth century schoolmen will not be able to convince thinking men that the words "and the Son" can mean anything else than there are two heads, or fountain of being in the Godhead. Here again they take a dangerous position. A similar argument is urged against the Trinity. The Council of Florence is explicit on the subject. The Holy Ghost proceeds from the Father and the Son, as from one principle and by one only spiration.

They then say that a few statements of the Fathers of Chalcedon and Ephesus have a strong bearing on the subject, and begin by quoting Mark of Ephesus. But Mark of Ephesus was not a Father either of the one or the other. He lived a thousand years later than both, attended the Council of Florence, and went back to his own country to attack its work. Next they quote St. Gregory of Nazianzen, who died in 389, before the meeting of either of those councils. His text: "Everything the Father has belongs to the Son, with the exception of causality," may easily be explained. The Father is the Principle in the strictest sense, the Principle of the other Persons, Himself without Principle. We must remember that the question of the double procession had not been raised in St. Gregory's time, and this text must be reconciled with others of his from which that doctrine can be deduced. The Third Ecumenical Council is brought up. This was the Council of Ephesus, though apparently the authors of the report did not know it. It states, they tell us, that the Holy Ghost is not the Son, neither does he take His existence from the Son. But this passage is from a Nestorian profession of faith anathematized by the Council. Theodoret is also cited as rebuking St. Cyril of Alexandria in the following words: "If he calls the spirit proper to the Son, in the sense that He is consubstantial with the Son and proceeds from the

Father, then we agree with him and call his words orthodox. But if in the sense that the Spirit receives His existence from the Son, then we reject his words as evil and blasphemous. For we believe the Lord, Who said, 'the Spirit of truth, who proceedeth from the Father.' The authors add that this passage is the more forcible from the fact that the allusion is incidental, having no reference to the doctrine of the procession, but rather to the conception by (sic) the Holy Ghost. However this may be, the passage does not refer to our Lord's conception, but to the question whether, when we say that Jesus Christ worked miracles by the power of the Holy Ghost, we mean, by a power not his own conferred upon Him by the Holy Ghost, or by the Holy Ghost as his own spirit. The Nestorians said the former: St. Cyril, the latter. Theodoret, in defending Nestorius, tried to make Cyril out an Arian and a Pneumatomachist, as if he held that the Holy Ghost received his existence from the Son, or through the Son, as a creature. The authors say that St. Cyril agreed with Theodoret. The fact was the contrary. He pointed out that the question was not explicitly one of origins at all, but whether Jesus Christ, the worker of miracles, was the Second Person of the Blessed Trinity, and therefore of the same nature and substance as the Holy Ghost, or whether He had His own human personality distinct from the Word Incarnate. Moreover, the authors do not seem to be aware that this passage is taken from the impious writings of Theodoret, condemned by the Fifth General Council, in which he attacked the twelve Chapters or Anathemas of St. Cyril, which the same Council declared orthodox and to appertain to the Council of Ephesus.

Lastly, the authors of the report quote a letter to John of Antioch, in which they assert, St. Cyril, speaking of the procession of the Holy Ghost, says: "We do not allow ourselves or others to change a single expression in the symbol of faith, to omit one syllable, ever unmindful of Him who said: 'Remove not the ancient landmarks which thy fathers have set'; for it was not they who spoke, but the Spirit of God and the Father, who proceedeth from Him, but is not alien to the Son as regards His essence." "By reason of His essence" is a better translation. But St. Cyril goes further. The last clause touches one of his points against Nestorianism, that the Holy Ghost is the proper Spirit of Christ, and to it he devotes the rest of his letter. Hence, though St. Cyril speaks of the procession of the Holy Ghost, as he speaks of the setting of ancient landmarks, he does so materially only and in passing, not formally. Let us see what the letter was about. John of Antioch had joined with Theodoret in the conciliabulum of Ephesus against the Council and St. Cyril. Afterwards he repented, and to be reconciled with the saint wrote to him making explanations, and included in his letter a profession of faith insisting on the sufficiency of the Symbol of Nicæa. St. Cyril gladly met him half way, for which some blamed him, and repeated his profession of faith almost word

for word. But fearful, lest the Nestorians should find in his letter a concession to their error that Jesus Christ wrought his miracles as a mere human person by a power not His own (*aliena*) but communicated to Him by the Holy Ghost, added the words quoted by the authors of the report, with the demonstration of them from Scripture, as he had done before in his discussion with Theodoret. This was what he had in mind, not the procession of the Holy Ghost.

We have thus traversed all the arguments of the committee's report. We refrain from any further comment.

HENRY WOODS, S.J.

Saint Michael

How many of our people, outside of those who are privileged to bear his name, know that Monday, September 29, is the feast day of St. Michael the Archangel? And of those who bear it, how many received it at American baptismal fonts? We fear they are few, comparatively and absolutely. A gentleman having recently selected it for his new-born heir, the lady sponsor mildly objected that it might subject the youth to future inconveniences, as in this country the name is somewhat unpopular. The father, who owned and gloried in it, replied: "Maybe so; anyhow 'tis very unpopular in hell. Michael is his name; he can't get a better one to fight the devil with, and the world, too; and he needs no middleman to go between it and his surname. If he can't win his battles with St. Michael, what name would help him? Is there one other that would please God more and the devil less?"

The answer is in accord with the traditional spirit and practice of the Church. In fact, the reverence for the great Archangel, as intercessor, protector and patron, goes back of Christian times to at least the Mosaic period, and probably had its origin at the gates of Eden. The Jews ranked Michael next to the Messiah and the Woman who was to repair the lapse of Eve; and we say in the Confiteor: "I confess to Almighty God, to the Blessed Mary ever Virgin, to the Blessed Michael the Archangel," following precisely the same order as the Hebrews. The Scripture and its traditional Jewish and Christian interpretation make this inevitable. His name and heavenly renown were both involved in the original status of humanity. It is an accepted belief that the announcement of the new creature to be created in God's image occasioned Lucifer's claim of equality with God, the answering cry of "Michael" ("Who is as God?"), and the consequent revolt, of which St. John writes: "There was a great battle in Heaven; Michael and his angels fought with the dragon, and the dragon fought and his angels"—a battle which was to be perpetuated through all ages of humanity, to be fought continuously under the same protagonists, and to end as it began in the assertion and enforcement of God's supremacy: "At that time," spake the angel Gabriel to Daniel, "shall

Michael rise up, the great prince, who standeth for the children of thy people; and a time shall come such as never was from the time that nations began." And again the victory is Michael's: "And that great dragon was cast out, that old serpent who is called Satan, who seduceth the whole world, . . . and his angels were thrown down with him." (Apoc. xii, 9.)

As it was in the first great conflict and will be in the last, so in the great crisis of God's dealings with His people, Michael has been the executant of His power and mercy, and the champion and guardian of our race. The Fathers held that Michael was the cherub who on the expulsion of Adam kept guard at the gate of Paradise with "a flaming sword turning every way, to keep the way of the tree of life"; and Milton was in the line of tradition when he made Michael God's messenger to Adam and the prophetic comforter of the fallen twain. It is remarkable that Michael soars to the loftiest heights of poesy when expounding Catholic truth, but drops into dreary prose when he is made a Protestant controversialist: as if even literary genius was powerless to list the sword and champion of orthodoxy on the side of heresy. He was also believed to be the angel of the presence who instructed Moses on Mount Sinai, and delivered to him the Tables of the Law; and St. Jude tells us that "Michael the Archangel, disputing with the devil, contended about the body of Moses," and dismissed Satan, who would have the body receive divine honors, with the words, "The Lord command thee." Michael remained in Jewish tradition the constant protector of Israel; he was the angel who stood in the way against the false prophet, Balaam, and who effected their deliverance by routing the army of Sennacherib. In the dark days of the Babylonish captivity Michael was again their champion. Gabriel tells Daniel that when his efforts to effect their deliverance met resistance, "behold, Michael, one of the chief princes came to my help," and he was able to prevail; and before reciting to the prophet the future fortunes of Israel, the coming of the Messiah, and the Redemption, he declares: "In all these things none is my helper but Michael, your prince."

The veneration of Michael and the traditions of his intervention passed, with the guardianship of the law, from Jewish to Christian hands, and greatly developed in definiteness and importance. The Church has assigned to him four distinctive offices. (1) In the battle against Satan he continues the protagonist. (2) He rescues the souls of the faithful from the power of Satan, especially at the hour of death, a duty recorded in the Masses of the Dead: *Constituit eum principem super animas suscipiendas*. (3) In the New Law, as in the Old, he is the champion of God's people; therefore, from the earliest days he was the patron of the Universal Church, and of individual churches and peoples, of all the great militant orders of the Middle Ages, and of several then and since that were instituted in his name. (4) He is the angel that sum-

mons men from earth and brings their souls to judgment: "May St. Michael, the standard bearer, lead them into the heavenly light" (Offertory of the Dead). St. Basil and the Greek Fathers place St. Michael over all the angels, "Archistrategos," Captain-general of God's army; and the Roman Liturgy styles him, "Prince of the Celestial hosts, whom the fellow-citizens of the angels glorify."

The story of the help that was attributed to St. Michael, the honors that were paid him, and the churches that were erected to him, would take us over a large part of the history of Christendom. In the East he was venerated from the first century as the great celestial physician, and people flocked for relief to the Michaelion, the shrine erected where he is said to have appeared to Constantine. The feast spread through the Orient, and is kept to-day on November 8, and also on other days, by the Greek, Syrian, Armenian and Coptic Churches. In Christian Egypt he was the protector of the life-giving Nile, and in the earliest Roman Sacramentaries is found the feast of "S. Michaelis Archangeli, September 29." His apparition over the Mole of Hadrian in 950 during a procession held to avert a pestilence, and the cessation of the plague therewith, prompted St. Gregory VII to erect in his honor the present Castle of San Angelo. The apparition at Monte Gargano, in the sixth century, is now celebrated by the entire Church, and St. Michael has the distinction of two separate feasts in Mass and Office. The apparition of Mont-Saint-Michel, in Normandy, where St. Michael is patron of Mariners, had once a wide renown; it is Milton's "great Vision of the guarded mount" in "Lycidas."

But the cult of St. Michael is independent of visions and appearances. It has the sanction of Scripture and the Church. St. Michael is on the lips of our Catholic people from their infancy; to him they confess their sins in their daily prayers and in the Sacrament of Penance, and beg him to intercede for them with God; and at the end of the Holy Sacrifice of the Mass they call on the great Archangel "to defend us in battle and be our protector against the malice and snares of the enemy." The battle with Satan stirs their imagination, as well as their faith, and in all Christian lands they have been wont to give their children the protection of his name. Michele, Miguel, Michel, Meehal—in many forms the Michaels are numerous wherever Christianity flourishes; and it is significant that his name was dropped by the Jews when they lost their mission, and dropped in Protestant lands as soon as they lost their Catholicity. Their former devotion and creed are both recalled in the survival of "Michaelmas."

The Catholic Missionary especially invoked him. In Germany, St. Michael replaced the war-god Wotan; hence the mountain chapels of St. Michael to-day on the hills once sacred to Wotan, hence, too, the popular designation, "*Ein echter deutscher Michel*," and hence, perhaps also, the fighting character of German Catholicity.

The great cathedral of St. Michael and St. Gudule in the capital of Belgium, that land of militant and marshaled Faith, was originally dedicated to St. Michael alone; and over the magnificent *Hôtel de Ville*—in design and grace and richness of artistic sculpture, the world's finest City Hall—surmounting the spire of 370 feet, stands a noble statue of "St. Michael slaying the Dragon," as if challenging to combat the enemies of God and Belgium.

It would seem that devotion to St. Michael grows with the growth of danger to the Faith. When Commodore Perry opened the ports of Japan, it was found, after three centuries of direst persecution, after Christianity was believed to be totally extirpated, that some twenty thousand Japanese had preserved the faith, handed down to them without priest or altar for generations; and it was also found that out of every twelve Catholic males five were named Michael. That St. Michael is a national hero in Poland may be gathered from Sienkiewicz's great historical series ending in Pan Michael, the hero of them all, who chose name and patron because St. Michael was the Captain of the hosts of God.

The prevalence of the name in modern Ireland is almost as remarkable as in Japan. In the early seventies, Father Michael Driscoll, S.J., decided the title of a new church he was building in Troy, N. Y., by the name that prevailed in his committee. There were eight Michaels and seven Patricks. It was not always so in Catholic Ireland. Before the assault of Protestantism there was great devotion to St. Michael, as is evidenced in the Hymn of St. Maelisú and the ancient prayer-songs of the people, but there are few records of Irishmen who bore the name. Michael Scot, the great Catholic scientist, who was nominated to the Archbishopric of Cashel, was probably not an Irishman, and the first of distinction that we meet receives a part of it from Protestant persecution. This was Michael O'Clery, poet, archeologist, historian, patriot, and holy Franciscan missionary, who gathered up the remnants of Ireland's storied past in "The Annals of the Four Masters," and who represents his great patron as honorably in Ireland as Miguel de Cervantes (who gloried more in the hand he lost fighting for the Cross at Lepanto than in the hand that wrote "Don Quixote") does in Spain, and as Michael Angelo in the universe of genius.

But when the Irish persecutions lifted there was scarcely a family in Ireland but had its Michael. The great Archangel had again conquered the dragon. But the fight continues. The dragon still "wanders through the world seeking the ruin of souls," and every Catholic family still needs the protection of his angelic conqueror. The Catholic who would let himself be shamed by sneer or jeer into discarding the name of him who is the Standard-Bearer of the Faith, would be unworthy to fight under its flag; and it would be equally unworthy to deprive his offspring of that special patronage through fear of a worldly convention generated by the enemy of the great Archangel.

M. KENNY, S.J.

CORRESPONDENCE

The Danger in the Philippines

From official and quasi-official reports the impression has been produced in the United States that in a few years the English language will prevail in the Philippines from one end of the Archipelago to the other. It is to laugh.

In the province in which I am living I know of no Filipino teacher except one or two who can keep up a conversation or write a decent letter in English. In the entire country, barring eleven school marms, there is only one American teacher in the 3,685 primary schools. All the rest of the teaching body, which numbers 6,487 male and female teachers, are natives; and you may imagine what kind of English they teach.

About half of the pupils of school age never go to school at all, and if it is true that school attendance is going to be made obligatory, the measure will involve great cruelty on account of the economic conditions of the country. Indeed it will be indirect persecution, because these schools being neutral or without religion 90 per cent of the population, who are Catholics, will be debarred. Apart from this, I am convinced that even those who are matriculated frequent the schools very irregularly and merely learn a few words which they soon forget. During my life I have seen not a few countries, and I am not unacquainted with the histories of various nationalities, and I have yet to see a people who in the space of a few years gave up their native language. Moreover, for the Filipinos English is a difficult language to wrestle with at both ends of the social ladder. For, in the first place, it is an undeniable fact that the upper classes cling more tenaciously to their native tongue than they did under the Spanish rule, and on the other hand, English is of no use to the poor and needy, and they can not be influenced except from those above them, who will not budge in this matter.

The Bureau of Education is determined to exterminate both Spanish and the native languages, but it will find itself butting against a growing, but a real though silent, opposition that will increase in proportion as the failure of public instruction becomes known, and as the odiousness of these draconian measures and the uselessness of the millions of expenditure are brought to light.

In addition, the people are asking themselves the reason of this determination to impose English on the people if the United States really proposes, sooner or later, to grant independence to the Philippines. Of course the most ardent Americans will agree that the English language is not a condition *sine qua non* of progress and civilization; nor is unity of language an essential factor of national unity. Any one who recalls the polyglot condition of the countries of Europe know that such a pretext is absurd. Let the educated classes and the Government employees have a common language if you wish, but in the Philippines that language is Spanish, and unless I am greatly mistaken it will always be Spanish. What harm is there in that? And on the other hand, what advantage will it be for the United States to have a sort of English spoken in these Islands that English people cannot understand? It is a fact that there are few Americans here, except the American teachers, who do not speak Spanish. For those who come here for commercial purpose it is child's play to

pick up the Spanish needed for business, but it is impossible to compel the Filipino children to learn English in the primary schools, when the effort to teach it means intellectual bankruptcy. All the mental energy of the children is expended in mastering a first or second reader. The work is wearisome, distasteful and without any intellectual result for the children, who usually leave school when they are old enough to help their parents, and of course they forget all about their books and in a few months are absolutely illiterate. For while the English alphabet is of no use to them at home, they have never been taught their mother tongue. The result is that they find themselves in a very disagreeable contrast with their elders in the family, who are able to read and write in their native language, of which the product of the public schools is in complete ignorance. Yet to achieve this sad result the Bureau of Education demands a fifth part of the whole Colonial budget. How much better would it have been to expend those millions in opening new roads in the interest of commerce and agriculture! Much discontent might thus have been allayed.

Besides this injury done to the mental growth of the young Filipinos, it has been found that schools do not empty the jails and do not furnish strong arms to cultivate the fields. The vain and lazy youth who are admitted to school only in their Sunday clothes have no other object in life than to get a situation where they may be called Mr. and Miss, and they are only too anxious to leave household or farm work to the so-called dull members of the family. Moreover, as the schools are unreligious, these children receive no moral training, and are consequently left without check on their vicious inclinations. You will never make workers out of young people who frequent questionable ball rooms and are patrons of boxing matches.

The question naturally arises, why, if the schools show such poor results, do not the parents protest? The answer is that the same condition presents itself in the United States, and yet parents act as they do in the Philippines. In the Philippines the parents have been always accustomed to Government control of the schools, but they knew that the religion of these children was safeguarded. Moreover, how can the poor Filipino fathers and mothers control an English education of which they know nothing, especially as it is continually dinned into their ears that the schools are ideal, though, sad to say, they find now that their children control the house and go to school when it suits them and as long as it suits them. It is not rare to find boys and girls who are old enough to marry, yet they let their poor parents plod along while they are studying for a first, second or third degree. Worst of all, their teachers, who are merely working up attendance, receive them with open arms. Morality is not on the program.

There is no doubt about it that the only nation of the Far East that has ever been Christianized is now being de-Christianized. The fault does not lie with the United States Government, and unhappily it is a Catholic Governor who was instrumental in imposing these neutral schools on the Philippines. The neutral school is the idol of the powerful machine known as the Bureau of Education, which has at its back the money of the Government and an army of teachers, both American and native.

All the taxes are for these public schools; the private schools get nothing. Moreover, all the public appointments go to the graduates of the former; those who are educated in the private schools are not wanted.

The Council of Manila issued the very same decrees with regard to education as did the Council of Baltimore, but the execution of those decrees seems to be impossible. The Filipinos are not organized and are wretchedly poor.

It is true that the School Law recognizes the liberty of teaching, but whenever a poor priest endeavors to open a private school the hubbub that results is terrible. Every official, from the Governor of the Province to the humblest policeman, employs all the means at his disposal to block the project, by denunciations, calumnies, and even demands for our expulsion. And yet we teach English better than any of these neutral pedagogues. But that is not the chief reason for complaint. It is a fact that Christianity is being torn out of the hearts of these children, and that fact, apart from the spiritual devastation resulting, involves a political calamity. The only link between the whites and the natives here is Christianity, and that Christianity came to the Philippines from the West. Abolish it and you are going to have a division in the Islands of Orientals and Occidentals, of Pagans and Christians.

This is a serious question for Americans to consider. The public school system in the Philippines is bad politics. In a few years it will not be a question of speaking English, but of apostasy from Christianity.

M.

Retreat Movement Among Non-Catholics

LONDON, Sept. 3, 1913.

A remarkable little book advocating spiritual retreats as a remedy for many of the evils of our time has just been published in London. The author is a well-known Nonconformist. A preface is contributed by the Anglican Bishop of Lincoln. The material of the book is largely drawn from Catholic sources and inspired by Catholic ideals. High Church Anglicans, who have adopted so many Catholic practices, took up retreats many years ago, and for their use the late Mr. Orby Shipley, before his conversion and while he was still an Anglican clergyman, made a translation of the Spiritual Exercises of St. Ignatius. It was a translation that was not quite complete. He explained in his preface that he had omitted some things that were not suited to the traditions of the Church of England. Thus invocation of the saints, any references to our Blessed Lady, and most of the "Tenth Addition" disappeared from this adapted version.

One is not surprised at an advanced Anglican advocating retreats, but it is remarkable to find this Catholic practice taken up and urged upon others by a Nonconformist, who is also an active and successful business man. I met Sir Henry Lunn many years ago in Dublin. He was then the Rev. Dr. Lunn, an Irish Methodist clergyman who had just taken a medical degree at Trinity College as a preparation for missionary work in India. I had many talks with him and was struck by his wide views and the absence, in his case, of the narrow prejudices of Irish Protestantism. He was an ardent Home Ruler and on this topic we found plenty of common ground. He went out to India, but soon returned to Europe on account of ill health, and published some outspoken criticisms on missionary methods that caused a sensation.

In the first chapter of his book, "Retreats for the

Soul" (London, Hodder & Stoughton), Dr. Lunn tells how his thoughts were first turned towards some kind of a spiritual retreat as a useful help to himself some three years ago, after a time of much pressing strain of business and politics and much anxiety. He appears to have read first an Anglican work on the subject and then turned to its Catholic literature. Last year he organized a retreat for a number of his own co-religionists. It was an experiment, and in dealing with the advantage of silence in retreat time, he notes that a mistake was made in devoting part of the time to "conferences" which took the form of a general debate. It led, however, to his organizing in the present year of a retreat for Methodist students from Oxford at an Anglican establishment in Essex and, it would seem, with the cooperation of a friendly Anglican clergyman. Like the Anglicans who have taken the movement up, Dr. Lunn and his Methodist friends make no secret of the fact that they are following as far as they can Catholic methods and practices in this respect, and in some of the Dissenting church papers attacks have been made upon him on this very ground.

A Catholic reading his book must be struck by the great amount of Catholic teaching on the spiritual life which it contains. A large part of the little volume is devoted to selections from the "Imitation of Christ" and the "Spiritual Combat." Many hymns by Catholic writers are given in the selection for retreats. Here and there we have—as was to be expected—some editing of the verses to adapt them to their new use. In the introductory chapters on the advantages and the methods of retreat there is not only much teaching drawn directly from Catholic sources, but frequent appeals to Catholic experience and authority on the subject as the most useful guide. It is seldom that a discordant note is struck. There is only one solitary allusion to the "errors of Rome," and this is where Dr. Lunn writes that "There is danger lest reaction against the errors of the modern Roman Church should lead us to disregard the witness of those holy souls who are the glory of the whole Church of Christ," this being an introduction to an account of the life of St. Catherine of Siena, in which the writer urges that its record is a proof that useful activity for the glory of God has its source and strength in interior recollection and the spirit which the retreat is intended to foster. No Catholic writer has argued more strongly than Dr. Lunn does that in the retreat movement is to be found a remedy for much of the growing evil of our day. The Anglican Bishop of Lincoln in his preface speaks of the retreat as an exercise of "devotion in community." Dr. Lunn strikes a truer note when he describes it as a time in which the soul is "alone with God." He quotes freely from Father Plater's work on Retreats, and even when he draws on Anglican sources there is generally a Catholic original behind them.

Apart altogether from the gain there is in men of any religious denomination being led to pray and meditate on the great fundamental truths of Christianity in their practical relation to the individual life, we must feel that much indirect good will be done by many earnest non-Catholics learning something of the realities of Catholic devotion. Dr. Lunn—with the ideals for which he has so often worked in his mind—speaks of the Retreat movement as something that may help to draw men of various forms of Christian belief nearer each other. His book will certainly help to remove from many minds old prejudices against the Catholic Church.

Those who have made retreats in our Catholic Retreat Houses may be interested in reading the "order of the day" of an Anglican Retreat for laymen at the Church of England monastery of Mirfield, and the Retreat for Methodist University Students.

<i>Anglican Laymen's Retreat.</i>		7.35 a. m. Litany and Holy Eucharist.
Mirfield, Nov. 30-Dec. 2, 1912.		8.45 a. m. Breakfast.
<i>Saturday.</i>		10.00 a. m. Terce and address.
7.00 p. m. Evensong.		12. Address and intercessions.
7.30 p. m. Supper.		1.00 p. m. Sext.
8.45 p. m. Preliminary address.		1.20 p. m. Dinner.
9.45 p. m. Compline.		4.30 p. m. Tea.
<i>Sunday.</i>		5.00 p. m. None and address.
7.15 a. m. Matins and Prime.		6.30 p. m. Evensong.
		7.00 p. m. Supper.

It will be noticed that much time is given to the recitation of the morning and evening service from the Book of Common Prayer with the other Hours of the Office added from the Roman Breviary. There are several addresses, but no time specially marked out for meditation, and to several hours no special duty is assigned. The Methodist Retreat organized by Dr. Lunn follows Catholic precedents somewhat more closely and seems more practical:

<i>Retreat for Methodist Under-graduates.</i>		7.30 p. m. Supper.
Stanford-le-Hope, Essex, June 14-17, 1913.		8.15 p. m. Evening prayer.
<i>Saturday.</i>		10.00 p. m. Lights out.
7.00 p. m. Introductory address		<i>Monday.</i>
8.30 p. m. Supper.		7.30 a. m. Holy Communion.
9.00 p. m. Prayers.		8.30 a. m. Breakfast.
10.00 p. m. Lights out.		9.30 a. m. Litany.
<i>Sunday.</i>		10.30 a. m. Prayers, Lesson and address.
7.30 a. m. Holy Communion.		12.00. Meditation and reading.
8.30 a. m. Breakfast.		1.00 p. m. Dinner.
9.30 a. m. Litany.		4.00 p. m. Tea.
10.30 a. m. Prayers. Lesson and address.		4.30 p. m. Prayers.
12.00. Meditation and reading.		5.00 p. m. Meditation and reading.
1.00 p. m. Dinner.		6.30 p. m. Prayers, Lesson and address.
4.00 p. m. Tea.		7.30 p. m. Supper.
4.30 p. m. Prayers.		8.15 p. m. Evening prayers.
5.00 p. m. Meditation and reading.		10.00 p. m. Lights out.
6.30 p. m. Prayers. Lesson and address.		<i>Tuesday</i>
		7.30 a. m. Litany and Holy Communion.
		8.30 a. m. Breakfast.

Here, too, there are intervals in the day that have no fixed duty marked out for them, but in contrast to the Mirfield order we have "Meditation" mentioned twice. Dr. Lunn gives also the order of the day of a Jesuit House of Retreat. In his introductory chapters he has much to say of the great work done by the Society of Jesus in the Retreat movement, and for once we have the pleasure of reading a Protestant author who does not even hint at the stereotyped Protestant attacks on the Jesuits and has nothing but friendly words for them and their work.

A. H. A.

Lourdes in 1913

PARIS, Sept. 10, 1913.

It is curious to notice the important place that Lourdes has assumed in the public and private life of the French Catholics; the "National" Pilgrimage fully deserves its name, truly it has become a national institution. We

are safe in saying that, during the month of August, Lourdes is the favorite subject of conversation in many circles, both in Paris and in the provinces, and that for thousands of souls the national pilgrimage marks the epoch, the remembrance of which serves to sweeten and brighten the rest of the year.

Apart from the *miraculés*, who are the happy objects of Our Lady's loving compassion, the pilgrimage brings into many other prosaic, worldly or weary lives a supernatural touch that is infinitely precious. This is, in many cases, a reward of the generous charity that is displayed by the pilgrims to Lourdes, who go there for the double purpose of honoring Our Lady and of assisting her suffering clients.

About thirty thousand persons took part this year in the National Pilgrimage; of these 260 were sick people, stretched upon mattresses, whose departure from the Paris railway station was a moving sight. The Austerlitz station was transformed, for the time being, into a vast hospital, where the Cardinal of Paris moved about among the different groups, cheering and encouraging the invalids, many of whom seemed in a dying condition. A journey in such circumstances is a tremendous venture of faith, but it seems as if this throwing to the winds of human prudence shocks no one when there is a question of Lourdes.

On arriving at the little Pyrenean city, in the land of miracles, the helpless ones are taken possession of by the *brancardiers* and infirmarians and, as gently as possible, are carried first to the grotto and then to the Esplanade, where the Blessed Sacrament passes down their serried ranks, the golden monstrance being held, for one brief moment, before each stretcher.

The scene has been described over and over again; it seems never to lose its poignant interest. The sick people forget their sufferings in an intense act of faith, a faith that is supported by that of the spectators. On their knees, with outstretched arms and voices quivering with emotion, the pilgrims, priests and laymen, sick and sound, send forth a mighty cry for help: "Lord help us! Lord cure us; Thou art the Son of the living God; Lord, make me walk! Lord, make me see!"

And as the Blessed Sacrament, in a blaze of light, passes slowly on, the privileged ones, whom the Lord has deigned to cure, are seen to rise from their couches! Jeanne Gauthey, twenty-six years of age, who came to Lourdes wearing an iron apparatus that, since March 26, imprisoned her neck and the upper part of her body; Rosalie Lariven, aged thirty-four, the mother of thirteen children, and the victim of a malignant interior growth; Louise Barbeau, a child of three years, who was born blind, were among the happy ones who, during the procession of August 23d, sprang to their feet and followed the Blessed Sacrament.

Although to all appearances these cures are miraculous, it is only at the end of a year that Dr. Boissarie, who presides at the "Bureau des Constatations," will allow the word miracle to be pronounced. His severity in this respect, no less than the large-minded spirit with which he welcomes medical men of all countries, whatever may be their religious views, is one of the most striking features of Lourdes. The spontaneous enthusiasm of the pilgrims, their vivid faith, their intense compassion for the helpless invalids, might perhaps lead them to hasty conclusions. But enthusiasm at Lourdes is balanced by Dr. Boissarie's judicial spirit: the dispassionate coolness with which he discusses each case, the absolute rule that he has laid down, that an apparent

miracle must stand the test of time before it is accepted, are guarantees against precipitous or imprudent conclusions.

For the first time this year, an aeroplane appeared at Lourdes during the *Pèlerinage National*. The air man, Captain de Malherbe, had spent the previous day as a *brancardier*, carrying the sick to and fro. On the following morning his aeroplane appeared above the grotto, where Mass was being celebrated. To the delight of the pilgrims the big bird moved to and fro in the pure air, and it was known afterwards that Captain de Malherbe, from above, united himself to the prayers that, from below, were ascending to heaven on behalf of the sick.

The exterior impressions of Lourdes are now the common property of the Christian world, but only those who live in France can estimate the influence of this national act of faith upon hundreds of private individuals. Among the men and women, who accompany the "White Train" from Paris and the local trains from the provinces many bear the greatest names in France. They are no recluses, no soured or pharisaical moralists, but men and women of the world, wealthy, intellectual, the delight, in many cases, of the social circles where they move. They make no merit of their devotion, but, year after year, gently, simply and sweetly, they become the servants of the poor and sick. The men carry the bedridden to and fro, to the grotto, to the church and back to the hospital; the women and girls serve them in the hospital. We know many young girls that no pleasure could draw away from what they consider a sacred duty, to be accomplished at whatever cost, once a year. To some of these spoilt children of fortune, Lourdes is a novel experience; it brings them for the first time in touch with suffering and also with the supernatural element that reigns supreme in that favored spot. We have seen the awe with which some of these untried and hitherto careless volunteers speak of their solemn impression during the procession, when, under their eyes and within their grasp, an invalid, pronounced hopeless by human scientists, rose to her feet and literally ran towards the Blessed Sacrament. Lives into which experiences like this have entered must retain something graver and deeper from their contact, however rapid, with the world beyond. Thus it is that the *Pèlerinage National* brings blessings, less apparent, but as real, to the helpers of the sick as to the sick themselves.

Another standing miracle of Lourdes is the content of those not cured. They do not come back empty-handed from a pilgrimage fraught with suffering and even danger; their tremendous venture cannot pass unrewarded. The calmness with which they accept disappointment is almost a miracle. They are not merely resigned, but satisfied; God has given them gifts invisible, no less precious than the health they prayed for. But to the average Catholic (the sick pilgrims of Lourdes are believers, but not necessarily saints) these supernatural blessings are often of less value than the more material gift they hoped to win. That workingmen and women, consumptive *midinettes* from Villepinte, invalided peasants and mere children should suddenly grasp the use of suffering and the beauty of resignation is a fact that can scarcely be explained without a special intervention of God. "The greatest miracles of Lourdes are those that are invisible," once said a holy soul, familiar with the place and equally familiar with God's mysterious dealings.

B. DE C.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, SEPTEMBER 27, 1913.

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The Remedy

At the conclusion of a strong protest against the prevalent "Filth on the Stage," the New York *Nation* wisely observes:

"Behind the theatrical man who is exploiting filth for mercenary ends, we may not be wrong in laying the blame to no small degree on those sensational reformers and giddy humanitarians who, working in willing or unwilling conjunction with the yellow press, are accustoming thoughtless minds to the contemplation of vice in all its hideous forms, and deadening the right sensibility of the public while attempting to awaken it."

Who can doubt it? If by common consent the public would just stop for a spell writing, reading, talking and thinking about "Eugenics," "White Slavery," "Sexology," etc., we should entertain bright hopes of seeing these "sensational reformers" and "giddy humanitarians," together with those they influence, all restored to their senses. For the moderate practice of the old-fashioned virtues of reticence and reserve would contribute wonderfully, we believe, to a solution of these suddenly discovered "problems." If parents would teach the child to forget about its sex and just be modest; if papers and magazines would stop publishing noisome "eugenic" literature; if procurers, prostitutes and the spreaders of filthy diseases were left for legislators, the police and doctors to deal with; if women dressed decently, and if theatregoers would keep away from vile plays, we guarantee that there would soon be observed a marvelous purifying of the moral atmosphere.

As matters are now, this so-called "plain speaking" with the laxity of conduct that often accompanies it, is seriously imperiling the very foundations of our social fabric. No thoughtful observer "of the looseness of conversation now tolerated in mixed society, of the tendency of irresponsible persons of all ages and both sexes to take part in discussions which certainly improve neither

their own morals nor their manners, and have thus far decreased not even the public show of the evils they profess to be able to check," cannot but feel grave misgivings about our country's future. "A nation," said Professor Munsterberg recently in this connection, "which tries to lift its sexual morality by dragging the sexual problems to the street for the inspection of the crowd without shyness and without shame, and which wilfully makes them objects of gossip and stage entertainments, is doing worse than Munchausen when he tried to lift himself by his scalp."

Worse, indeed! For the Baron's attempt was only folly. But the lack of reticence regarding "sexual problems" that prevails so widely to-day is more like wickedness.

Wait and See

Catholic biblical experts have been slow to pronounce on the alleged new manuscript of the Gospel that has been recently discovered. The vellum sheets appear to have been old, and the nature of the interpolations would seem to indicate that they were mistakes of copyists and that the version is therefore not original but a copy. The discovery, if genuine, is more curious than important, for the version would in no way modify the conclusions of Catholic scholarship; but it is well to go slowly in such matters. The Church has had a large experience, and when our enterprising journals flash across their page a glaring headline announcing a missing bible or a missing link that upsets the accepted wisdom of the ages, Catholics should keep calm and wait till the Church's adjudicators have pronounced their decision, if such be deemed worth while. Every age has had its forgeries and dupes; and when the spurious documents bear against religion they invariably deceive that most credulous of dupes, the unbeliever. The *Irish Rosary* gives an amusing instance of a recent master forger, and modern credulity.

Simonides of Albania, eminent in the arts of lithography and persuasiveness, received a heavy price from the late King of Greece for some precious manuscripts, including the originals of Homer, and they were accepted joyously by the learned world, till some one detected modern errors in the hoary documents. Simonides vanished, but soon reappeared under a new name, with a pile of aged Egyptian writings and original biblical epistles. He got his price. The Academy of Berlin had pronounced them authentic and Oxford University sought to share the glory of publishing them, when a chemist found they had been written in modern ink. The enterprising Albanian again changed his name and received \$3,000 from the Duke of Sutherland for a Roman Governor's letter to the Emperor Justinian, describing early Christian practices. The letter, like the previous forgeries, had had the sanction of weighty names. Simonides finally disappeared in 1890, but the heirs of him and his dupes survive.

Rash conclusions from genuine discoveries belong to the same category. These are apt to cluster especially around skulls and skeletons that the earth has conserved from ancient days, but damaged somewhat in the process. When such human skull or skeleton is found in some degree abnormal—it would be strange if it were not—the learned or half learned skeptics who like to take their genealogical tree in a literal sense, loudly proclaim that the bones belonged to a near relative of some kind of monkey, and at last the long lost missing link is found. Later investigation has invariably falsified their judgment or hopes, but the next skull that is dug up from a pliocene layer finds them as credulous as ever. We were told lately wonderful things about the "Piltdown skull," which some amateur scientist had pieced together and pronounced that of a half human, half Simian female who could not speak. This was strange, truly, but the newspaper experts of the world believed him. Then some qualified scientists examined the case, found that the pieces had been wrongly adjusted, that the skull had a larger brain capacity than the present human average, that it did, indeed, belong to a female, but that her speaking capacity was perfect. Thus our human origin is still intact, and the scientists who are seeking not truth but arguments against it were again without a single fact to support the theory of that animal ancestry for which they yearn. Particularly in such matters it is wise not to believe everything you see in the newspapers.

Thunderstorm Christians

Catholics whose faith and piety are in evidence only at moments of great peril, whether real or fancied, may be aptly termed "Thunderstorm Christians." As long as no danger threatens, they are careless Catholics, who are not afraid to live in mortal sin, or perhaps scarcely practice their religion at all. They refuse or begrudge their Creator and Lord the short half hour or so of worship He requires of them each week. The Friday's abstinence they find an insupportable burden; all church dues they consider an imposition; prayer they regard as wasted time; Confession a nuisance to be deferred as long as possible, and Holy Communion a luxury they can well forego. Life, they say, would be quite enjoyable if it were not for the demands their religion makes on them.

But let these people be but threatened with some disaster, then how promptly their faith and fervor are awakened! A terrific storm, for example, comes up. The lightning flashes, the thunder rolls and the wind roars. Behold! Without delay blessed candles are burning, holy water is freely used, and prayers for safety are lavishly offered. Soon, however, the tempest is over, the sun returns, and with it is restored the Thunderstorm Christian's serenity of soul and his noble "moderation" in the use of religious observances. Or suppose a domestic bereavement is impending or some pecuniary loss is imminent. Our Thunderstorm Christian becomes of a sudden

very devout. He is instant in prayer and profuse in his promises of amendment, till a marvelous recovery, or an unexpected windfall relieves him of all anxiety, and straightway he is a careless Catholic once more.

Now it is not, of course, with the Thunderstorm Christian's practice of praying and resolving in times of peril and anxiety that we find fault. Nothing is more natural or fitting than that in imminent danger or sore distress a man should have recourse to God for help. But it is the Thunderstorm Christian's habit of being devout and penitent only at such times that is reprehensible. We would have him spread his piety through the week, the month and the year; make it, if need be, less intense but more solid, less sporadic but more enduring. For all His mercies let God be thanked not only on Sunday, but every day, and let this sense of gratitude find practical expression in the avoidance of mortal sin and all its occasions. The equable Catholic whose acts of homage and devotion are frequent, spontaneous and fruitful is certainly an object more pleasing to the All-Gracious God, and His blessed Saints and Angels, than is the Thunderstorm Christian, who acknowledges with frightened prayers and protestations the Almighty's power and sovereignty only when some temporal loss is thought to be impending.

"Effervescent Emotionalism"

In criminal law the term "convict" is applied to those individuals who are paying the penalty inflicted by the State upon persons found guilty of a criminal offence. That penalty always implies punishment, whether a punishment that is to be in retribution or for prevention of wrong doing, or simply one that will assure the reformation of the evildoer, criminalologists do not agree. All three theories have their defenders, but no one of them holds absolute sway in our criminal codes. Generally there are traces in these of all three opinions, although the tendency of recent development has been in the direction of such measures of punishment as will insure the reformation of the criminal.

The view underlying this tendency—that the reformation of the offender against the law is the only legitimate design of punishment, and that when this is accomplished further punishment should cease—is one that may not be admitted without restrictions. There are other relations to be kept in mind than those affecting the individual wrongdoer. There is the social good to be considered, the reparation of injustice to be secured, and there is, as well, the necessity of deterring the criminal and those who may be influenced by his action from the commission of evil acts. Yet it is a view which undoubtedly forms the impelling cause of much of the silly sentimentality noted among us to-day in the treatment of criminals.

One is gratified, then, to note the sturdy action of Governor Edward F. Dunne, of Illinois, who recently ordered Warden Allen, of Joliet penitentiary, to stop plans

of a Dixon, Ill., theatrical manager to entertain a number of honor convicts who are working on the roads at Grand Detour, Ill.

"The convicts are there to work and not to be entertained," the Governor said. He sent the following message to Warden Allen.

"I am informed by Mayor Britton, of Dixon, Ill., that some misguided enthusiasts are proposing to give automobile rides and theatre parties to the convicts at work on roads at Grand Detour. This is effervescent emotionalism or a scheme to advertise a theatre. Stop it at once."

Through the Fog

Among old copy book mottoes, not quite forgotten by men now in the prime of life, were two which we were given to understand were particularly American: "Look Before You Leap"; "Be Sure You're Right, then Go Ahead." They are now, it seems, somewhat out of date; yet hardly obsolete enough to be enshrined in the family archives. If they be deemed unsuitable for framing and hanging up in the "sitting room," we venture to suggest that a neatly illuminated copy of both or either would make a tasteful, timely decoration for the cab of a locomotive.

When an ocean liner enters the fogs of the Newfoundland Banks the captain becomes the most anxious of men and every instrumentality of precaution and vigilance throughout the equipment of his vast machine is held at highest tension. He is himself a man of careful professional training and long experience. Character not less than science and skill is deemed an essential of his eligibility. Mechanical details of every sort are left to reliable subordinates. His task is to observe and direct. This is quite enough. For the common sense of the world recognizes two things—first, that the sea captain is entrusted with many lives besides his own, and secondly, that he is dealing with the "unstable element" of water.

Yet the common sense of the world, in America at least, has not yet recognized that boiling water is quite as unstable as cold brine; that the rail captain has in the aggregate far more lives entrusted to him than the sea captain. He alone is lookout, helmsman and engineer. He starts, it is true, at the bidding of another, but of an employee of acknowledged inferiority to himself, as wages weigh the man. But the train's speed is left to his manly grip, and when and how to stop he only can determine who only can foresee the need. Behind the engineer in pathetic security trails a trustful multitude of fathers and youths, matrons and maids and little children. What a heavy responsibility! Yet what precautions hedge him round? What training formed him to be a model of prudence to all men? What commendations does he ever get for caution comparable to those he wins for speed? What apprenticeship has he served in the yard, or as oiler or fireman that could inspire him

with the notion that he was to hold in his hand a sceptre of steel swaying indisputably over a hundred lives?

"Speed" is the one idea driven into his mind from the day he enters the round-house till the day he steps down from the cab for the last time. Thoughtless passengers cheer him for it when he has made up time at the risk of their lives; petulant shippers clamor for it; traffic managers plan for it; time-cards exact it; train despatchers outstrip his fire with their lightning to secure it.

"Safety," however, is not so often mentioned. Nevertheless, the traveling public with all the enthusiasm for "speed" take it for granted that the railroads they patronize employ competent engineers and provide a thorough equipment, that the time-cards are based on a speed consistent with safety under practical running conditions, that traffic managers are more anxious for passengers to arrive alive than for perishable freight to arrive unspoiled, that tracks, brakes, signals and safety devices have been not only inspected, but reported, and not only reported but corrected, that clocks are true and train despatchers not too drowsed with overwork to watch them, and that the captain of the rails is as prudent and reliable, as well prepared by training for his calling, as heartily commended by employers for his caution, as safe a custodian of the lives of men as is the captain of the waves. Sometimes this trust is shown unfounded. Then we have an investigation.

"It Must Needs Be that Scandals Come"

AMERICA takes this, the first opportunity it has had since the publication of the details of the horrible crime which last week shocked this city and the whole world, to say the one word it deems necessary concerning the abominable story. The unfortunate priest who to-day occupies a cell in the Tombs, awaiting the outcome that faces him following his own confession of an almost inconceivable guilt, will be dealt with justly, we know, and his unspeakable crime will receive the fitting reparation which the law of the land may impose.

That he was a priest—though in this also he is suspect of imposture—makes more horrifying the hideous character of his sinning; that he was a suspended priest whose criminal proclivities have caused him for years to be a wanderer among men is but slight comfort to those who revere the holiness of the office Hans Schmidt has desecrated. That a man so skilled in forgery as to have been able to deceive official experts and cause the police to probe his claims to priesthood, could have obtained temporary faculties in chanceries where the credentials of sacerdotal applicants receive closest scrutiny should surprise or alarm no one.

One blessed solace there may be found in the story. The attention the wicked one has riveted upon himself is strong testimony of the blameless lives of the thousands of Catholic priests who are bearing worthily the heat and the burden of God's vineyard. He in whose chosen com-

pany was found a Judas has forewarned us that the avoidance of all scandal is impossible.

A Problem

It was reported lately that one of the so-called classic dancers was about to make a tour of India. When the Englishwomen of India heard it, they petitioned the Government to exclude the dancer, on the plea that the sight of a white woman in such a performance as a classic dance, would degrade all white women in the eyes of the natives.

A few years ago, during the late King's reign, the same dancer appeared before some of the highest and noblest of English society, and was applauded enthusiastically. Her dances were said to be elevating, refined, artistic, and so on. Indeed, from the speech of the men who saw her, one might have taken them all for Knights of the Garter, and the women for ladies of that most noble Order, did such exist.

The question now suggests itself, which is the true standard of morality, that of the Indians who would look on the classic dances as so degrading, and the classic dancer as so degraded, as to affect the honor of all white women; or that of the English nobles and gentlefolks who were rapturous in the praise of both? Can it be that the expressions "so elevating," "so refining," "so artistic," "so beautiful," were but veils of hypocrisy with which these covered the brutal sensuality which an Indian prince or gentleman is at no pains to conceal?

Cardinal Mercier, the Primate of Belgium, and his Suffragans have lately issued a joint pastoral warning the people against the pernicious influence exerted by moving-picture shows that are not subjected to a strict censorship. Parents are urged to be particularly careful to safeguard their children against the dangers that abound in the cinema halls, and the attention of Belgian Catholics is called to the laws that have been passed in Germany, Austria and Spain forbidding boys and girls to attend moving-picture shows at night, or by day either, except where the films have been carefully censored. American parents, too, might well take the Cardinal's warning and acquaint themselves thoroughly with the character of the moving-picture shows their children frequent.

It is reported that the Biblical Institute of Rome is about to open a house in Jerusalem. Much has been said and written about this foundation. The truth is, of course, much simpler than the newspapers' surmises. This house will be a *pied d'terre* for the students of the Biblical Institute who wish to complete their course of studies with a few months' residence in the Holy Land. The Superior will be Father H. Mallon, S.J., of the Lyons Province. The house will be under French protectorate.

HYMN TO THE ARCHANGEL MICHAEL

(From Kuno Meyer's literal rendering of the Gaelic of St. Maelisu (Christian) O'Brolchain, who died 1056.)

O Angel most high,
O Michael of miracles great,
Bear aloft to the Lord my cry!

Art thou hearing my call?
Implore the all-pardoning God
To forgive my iniquities all!

Oh, come, do not tarry!
The hot burning prayer of my heart
To the King, the great Ardri, carry.

Bring help to my soul;
In the hour of its leaving the earth
Carry comfort and strength for its dole.

Come forth in Thy might
To meet my expectant soul
With thy myriad angels of light.

O Soldier strong,
Come, help me to war with the wiles
Of the world's malignant throng.

Take thou my part!
As long as I live do not leave me,
Nor disdain the prayer of my heart.

Thee I choose and I bind
To save and to guard my soul,
My body, my sense, and my mind.

Hear, Angel of Counsel, my prayer,
Thou, Lucifer's smiter victorious,
Anti-Christ's slayer!

M. K.

LITERATURE

Hall Caine's Complete Catholic

The *Month* informs us that a flaming poster, which has been circulated widely among the clergy of the British Isles, contains the following revelation of personal or business feelings:

"Mr. Hall Caine is a non-Catholic, but no non-Catholic has shown a deeper sympathy with the Catholic Church. Many of the foremost of the Catholic clergy are his intimate personal friends."

It reminds us of election times. The *Month* is not soothed, nor will Catholics, clergy or others be deceived by this patronizing bit of advertising. While a certain class of British Protestants are still chafing over recent Papal legislation regarding marriage, this opportunist romancer seizes the occasion to write a book, "The Woman Thou Gavest Me," assailing the essential and unchangeable standpoint of the Catholic Church on the indissolubility of the marriage bond, then coos ingratiatingly about his love and sympathy for Catholics and their Church, and goes bounding, hat in hand, for their monies, at six shillings a bound.

Within the book, as without, the melodramatic puff and cheap advertisement are scattered thick, and glare as obviously as if painted in flaming yellow. The simple reader is impressed by the long list of languages into which it is to be translated—almost all he ever heard of except Manx; then he is told that the story is built on fact disguised—an unconvincing confidence; then there is a gushing sob from Martin Conrad, who edits the autobiography of the heroine he had betrayed; then, after 584 pages in 116 bewildering chapters of Caine and Conrad and heroine, including 1,300 words "from the fly-leaf of her Missal," we have an epilogue from the author telling us he had just seen Conrad off to the South Pole and he is sure to get there, and we think we are rid of him at last. But no. On the next page he sends us a long wireless saying the sky is blue and the sun does not set and

the constellations do not dip, and "She is here." "She" is the damaged heroine who had died long ago to slow music.

This kind of melodrama or vaudeville suits, we suppose, the kind of people that have fed on it, and if it suits Hall Caine to feed it to them that is his affair; it is a matter of taste. But when he insinuates that he has Catholic authority for caricaturing the most sacred things in Catholic life, it is a matter of ethics; and its characterization would require an emphatic word. Religious of the Sacred Heart have the strictest of cloister observance. The New York papers were able to inform us recently that, once they have entered, they never leave the convent walls on worldly business or to visit even their nearest kin; and the information was correct. Hall Caine has them scurrying, unaccompanied, around Rome and Ireland and elsewhere at their own sweet will. He sends his heroine to "a Convent of the Sacred Heart in Rome," and at the opening of holidays "the Reverend Mother went off to her cottage at Nemi, and the other nuns and novices to their friends in the country"—all except a girl novice, and the Chaplain, who lived within the enclosure! This is preparatory to an elopement with the Chaplain, which has no bearing on the story, but provides a choice morsel for anti-Catholic taste and stimulates purchase.

He has like knowledge of other Sisterhoods and equal readiness to air it. The Little Sisters of the Poor "had fixed up" Sister Mildred "in a tiny flat at the top of a lofty building in Piccadilly," and left her there alone to look after the girls of the slums. He "fixes up" the Reverend Mother of the Roman Sacred Heart Convent, likewise unattended, at the "Plough Inn" in Ireland, sets her and the heroine singing Benediction in a room thereof, and enables them to manage it all by themselves. He "fixes up" prelates and Pontiff none the more congruously. "Monsignori, Archbishops, and even one of the Cardinals of the Propaganda" are set busily in motion arranging the marriage of an Irish convent girl to a profligate Protestant peer, and the Pope himself in special audience pronounces a long allocution preparing the girl's mind for the event and instructing her minutely on conditions, duties, consequences, etc., in marvelous fashion—and all this before she had the slightest inkling of who her husband was to be.

His gross ignorance of ordinary Catholic life and practice is equally manifest, as is his blundering audacity in attempting to depict them. The heroine "takes the wafer," goes through Benediction with her mother in the latter's invalid room, and does and says a number of things that no Catholic could perpetrate or utter. Her unnatural revelations of her father are ludicrously unheroic. But Hall Caine's Catholics are all ludicrous. They are always having Benediction, in English or Latin, without oftener than with priest or altar, and on the most joyous occasions they sing or say the *De Profundis*. Conrad reads it to his shipmates on Christmas Day, likewise "the first and second Vespers and Laudate Dominum." He has no intention of ridiculing them, rather the contrary, for he wishes to represent them as exemplary children of the Church, in order the better to bring out the wrong and tyranny of her terrible marriage laws, which force such obedient and devoted subjects to disobey her.

We have shown in a former issue that Caine's presentment of the Church's marriage doctrine, on which the whole story turns, is fundamentally wrong. On this matter, at least, he could have secured correct information from his "intimate personal friends" among "the foremost of the clergy," but in case he has such friends it would not serve his purpose to seek their services. It is evident that his book is not sincere, that it is intended not to teach or mirror truth, but to sell. We may add that it takes as many liberties with the English language and literary taste as with Catholic verities. In everything except the price it has the air of tawdry cheapness, and the advertizing methods to which he has stooped to boom it, in the book and in the market, would indicate that it derives its disagreeably distinctive flavor from its author's personality.

M. K.

Otherwise Phyllis. By MEREDITH NICHOLSON. Boston: Houghton, Mifflin Co.

"Stuff's all packed, Phil, and on the wagon. Camera safe on top and your suit-case tied to the tail-gate. Shall we march?"

"Not crazy about it, daddy. Why not linger another week? We can unlimber in a jiffy."

"It's a tempting proposition, old lady, but I haven't the nerve."

Thus opens the latest novel by the author of "A Hoosier Chronicle." "Daddy" Kirkwood is talking to his daughter Phyllis, a young lady graduate of Montgomery High School, Indiana. Whereupon, "with the unconscious grace of a boy she throws a pebble far up the creek," and later performs feats not less astounding—whistles "the Lucia Sextette up and down," throws off impromptu Tennysonian blank verse which her father caps, shies apples at cats on back fences with unerring aim, and ends up as a successful story-writer. In spite of the slang, there is a good bit of clever dialogue in the book, and much shrewd satire. The work, we are tempted to think, is an even subtler and more damaging criticism of American life than the author intends. These delightful qualities make the regret all the keener that they are linked with what cannot be commended. The question of divorce comes up in the book; in fact, forms a motive for the plot, and it is not treated well. There is a flippancy in dealing with a holy thing and a cynical treatment of the moral issues that leave a bad taste in the mouth. The fact that the erring woman makes a quasi-conversion does not help the matter along, because the question of the sacredness of the marriage tie is still left in the air. Besides, the plot is not over well constructed, drops into several anti-climaxes, and would fall to the ground altogether were it not for the interest the most grudging would feel for the character of Phyllis herself. We do not wish to be too severe, but justice compels us to state that, taken all in all, it is an excellent example of our modern successful best-seller.

J. W. P.

Adolph Kolping der Gesellenvater. Von Dr. ALBERT FRANZ. M. Gladbach: Volksvereins-Verlag. 60 Pf.

Adolphe Kolping. Le père des compagnons ouvriers. Par le Docteur ALBERT FRANZ, traduit de l'Allemand, par BERTHOLD MISSIAEN, O.K. Cap., Docteur en sciences politiques et sociales. 1 M.

Handy German and French editions of a new life of Kolping, the "Father of the Journeymen," have now been issued by the Volksverein. Welcome at any time for the lessons and inspiration they convey, these publications are of special importance during the present Kolping centenary year. They deal successively with the early life of the founder of the journeymen's associations, with his career as a priest, his work as a social reformer and his success and merit as a popular writer. The volumes, while brief, are sufficiently complete and thorough, offering a valuable historic perspective of the period in which Kolping himself was still a young journeyman shoemaker, preparing for his great work in the school of Providence.

Readers of AMERICA have already been made familiar with the life and labors of this devoted and genial Catholic organizer who accomplished so much for the moral, physical and intellectual welfare of the young workingmen of Germany. Since, however, particular attention is rightly given in these brochures to his apostolate of the pen, we may supplement what has already been said by a special consideration of Kolping as journalist and author. Kolping's literary activity and productiveness will indeed appear marvelous when we remember in how many various enterprises he was engaged during his priestly career. His first writings in prose and verse date back to a period preceding his academic studies, when he was still a young journeyman. His journalistic work, however, may be said to have begun as a steady task with his editorial position on the *Rheinische Kirchenblätter*. In 1850 he issued as a supplement to this the *Vereinsorgan*, in-

tended mainly to promote the interests of his journeymen's societies. During the next three years this publication was to be known as the *Feierstunde*, and was written almost exclusively by himself. It was then supplanted by the *Rheinische Volksblätter*, a journal of sixteen pages, which was likewise for several years composed almost entirely by his own pen. It continued in existence until the time of his death, and its latest successor is the *Kolpingsblatt*. While he thus provided for the members of the journeymen's unions and for the Catholics of Germany in general, he completed his work by founding, in 1864, a special organ for the presiding officers of these societies, *Mitteilungen für die Vorsteher der katholischen Gesellenvereine*.

No less important, in their own way, than his journalistic work were his annual family calendars—compact little volumes of a hundred pages each, filled with things light and serious, with stories, sketches, anecdotes, social and labor articles, and whatever else could instruct and amuse, all pouring forth from his own unwearying and prolific brain. For seventeen years he continued this self-imposed labor. His stories were later gathered together and filled many volumes, which were long one of the cherished treasures of the people. According to the judgment of Dr. Franz, they hold their place beside the works of Alban Stolz, whose friend and colleague Kolping was, engaged in the same forms of literary work.

Kolping may be said to have been, in his own manner and degree, a master of descriptive writing. He possessed, to use an Emersonian phrase, a "picture-devouring" eye, and what he had seen he could faithfully transfer to his canvas. He was likewise a profound lover of nature, with a soul finely attuned to all her varying moods, all bringing him closer to God. There is at times a Wordsworthian charm in his humble, spontaneous and unlabored art, which was devoted entirely to the material, intellectual and spiritual welfare of the great classes of the Catholic workingmen, whose needs he understood so perfectly. He was a model author for the Catholic home. How far our own age is prepared for a Kolping revival remains to be seen, but books like the present will greatly help to promote this worthy cause.

J. H.

It is very satisfactory to find a widespread effort being made to take advantage of the offer of a free set of "The Catholic Encyclopedia" in connection with the securing of new subscribers for AMERICA. We are confident that many schools, libraries and other institutions, as well as popular individuals, will benefit by the terms of this generous proposition. In this connection it is of interest to note that there are now in the Boston Public Library 28 sets of "The Catholic Encyclopedia," 13 in the Public Library of New York, 5 in that of Brooklyn, 6 in Philadelphia, but only one in that of Chicago. It would seem that in this field the great Catholic body of Chicago has an opportunity for immediate activity.

The Messenger Press of Montreal has sent out a short history of the first twenty-five years of "Le Collège Canadien à Rome," written by the Rev. M. H. Langevin, S.T.D., an early student of the seminary. He traces the fortunes of his Alma Mater from the laying of the cornerstone in 1887 up to the celebration of its silver jubilee, gives sketches of its successive rectors and a complete roster of the students, who number, past and present, more than three hundred.

The Houghton, Mifflin Company have gotten out some very attractive books for small children. Hawthorne's "The Three Golden Apples" and "The Paradise of Children" appear in separate volumes, illustrated with colored pictures, and Dickens' "Captain Boldheart," "William Tinkling," and "The Story of Richard Doubledick" are published in a fashion similar to the

above "Tanglewood Tales." Fifty cents each. How seldom do the present day authors of children's stories produce anything equal to these masterpieces! For the same firm Augusta Stevenson has prepared a collection of "Plays for the Home" (\$1.25), which consists of short dialogues made up chiefly from Æsop, Grim and Anderson. The children will enjoy acting them. Then Eva Marsh Tappan in "The House with the Silver Door" (\$1.00) tells the little ones three good fairy stories they have not yet heard.

Rather than have all things absolutely good, Almighty God in His infinite wisdom chose to so order the courses of this world that good should come out of evil. The mystery of suffering, however, has occupied the minds of thoughtful men since the days of Job and before. In the three chapters of a little book called "The Gospel of Pain," Father J. M. Lelen discusses the old question once more, and shows the wonderful power pain has of strengthening and hallowing the soul. The Bishop of Covington writes the preface and the Christian Year Publishing Company of Covington, Ky., sell the book for twenty-five cents.

The first numbers have reached us of *The Maine Catholic Historical Magazine*, a monthly published "under the Auspices of the Rt. Rev. Bishop of Portland and the Maine Catholic Historical Society." The periodical will preserve "whatever is important in person, fact or document regarding the origin and growth of the Catholic Church in the present State of Maine," and will be a complete diocesan chronicle. In the July number, for example, there is published an account of Champlain's settlement on Holy Cross Island, and in the August issue Bishop Walsh's Tercentenary Sermon at Bar Harbor. AMERICA cordially welcomes the new monthly to the ranks.

"Our Lady Intercedes," by Eleanor F. Kelly (75 cents), and "On a Hill," by F. M. Capes (50 cents), are two story-books Benziger Bros. publish. The first is made up of a dozen simple tales illustrating what confidence the Catholics of Ireland have in the Blessed Virgin's intercession, and the second volume is the story of an English girl who renounces marriage and devotes herself instead to painting and to the care of a helpless old lady.

The Rev. Thomas S. McGrath of 363 East 145th Street, New York, has prepared the "Catholic Soldiers' and Sailors' Companion," a little book of counsels and prayers. The first eighty-four pages treat of the virtues the men in our army and navy should have, and the remaining fifty pages are filled with useful prayers. Father Chidwick writes the preface and Father McGrath sells the book himself for forty cents. As there is said to be a great need of such a manual as this, our Catholic soldiers and sailors will doubtless find Father McGrath's little work a very desirable "Companion." The printer, however, should have done a better job.

BOOKS RECEIVED

P. J. Kenedy & Sons, New York:

An Average Man. By Robert Hugh Benson. \$1.35.

Longmans, Green & Co., New York:

Literary selections from Newman. Compiled with Introduction and Notes, by a Sister of Notre Dame. 60 cents.

Houghton, Mifflin Co., Boston:

The House with the Silver Door. By Eva March Tappan. \$1.00; Plays for the Home. By Augusta Stevenson. \$1.25.

R. and T. Washbourne, London:

The Seventh Wave and Other Soul Stories. By Constance E. Bishop. 3s. 6d.

Benziger Bros., New York:

Our Lady Intercedes. Twelve Stories. By Eleanor Frances Kelly. 75 cents.

Norman Remington & Co., Baltimore:

The Northern Iron. By George A. Birmingham. \$1.20.

German Publication:

Louis Stenger, Bolchen i. Lothringen:

Pater Paul von Moll, Benediktiner (1824-1896). Uebersetzt und
herausgegeben von Pfarrer Camille Delaux. 50 cents.

Music:

J. Fischer & Bro., New York:

Missa in Honorem S. Agathæ. By Rev. P. Branchina. 80 cents.

EDUCATION

Teachers' Salaries—First Award of New York State Scholarships—Sex Hygiene in Schools

The *Survey* comments on a tendency growing among school teachers to seek supplementary employment in order to make both ends meet. The increase of living expenses, while the average of teachers' salaries remains stationary, compels them to this. The information vouchsafed by the *Survey* is drawn from reports of a country-wide investigation made by a committee of the National Education Association. The committee's labors covered an entire year and 1,735 teachers sent in replies to the schedule of inquiries submitted to them. The outside employment followed by grade teachers does not appear to be very productive; in five cities, in Atlanta, Hamilton (Ohio), New Haven, Cincinnati and Denver, the average addition to teachers' salaries from such supplementary sources of yearly income varies from \$28.74 to \$94.40. The nature of the work done, more than anything that may be said, is indicative of the need—the pressing need that obliges men and women of culture and refinement to stoop to the hard burden social and economic conditions about them impose. There are those who serve as bookkeepers in small stores, cashiers in department stores and as waitresses in summer hotels. A number do dressmaking. One teacher acts as umpire at football games, another writes plots for moving picture shows. One is pastor of a small church, another is a chauffeur, a third raises chickens, and one "gives expert advice to a manufacturing firm."

The report of the average salaries of women grade teachers submitted by the committee from five cities fairly representative of widely separated sections of the country gives the students of school problems plain reason why such an indignity is forced upon the members of a profession that ought to be in high esteem among us. These are for Atlanta, \$564.83; for Hamilton, Ohio, \$629.60; for New Haven, \$676.48; for Cincinnati, \$888.03; for Denver, \$893.32. In some cases it was found that janitors receive a better wage than teachers. One woman teacher wrote that her brother, a plasterer, receives \$6 and she \$2 a day. From Atlanta it is reported that the wage of an elevator boy at the city hall exceeds an established emolument for one of the public school grades by nearly \$100 a year. And to mention a detail nearer home which might have been added to the *Survey's* story, New York's common school teachers begin with a salary of \$720, an amount about equal to the sum yearly paid to our "White Wing" street sweepers.

We referred on a former occasion to the sorry record of our treatment of the members of the teaching profession as compiled by the division of education of the Russell Sage foundation. According to that study thousands of rural teachers throughout the Southern States receive less than \$150 a year. Taking the country as a whole, the average annual wage of carpenters is declared to be \$802, of coal miners, \$600; of factory workers, \$550; of common laborers, \$513; and of teachers, \$485. One Southern State, the Sage foundation report affirms, rents its convicts to contractors at a little more than \$400 a year and pays its public school teachers slightly over \$300. And a feature of the record that should arouse serious thought is this: In the year 1903, according to the report of the United States Commissioners of Education, the increase of salaries paid to men teachers during the preceding period of ten years was found to be about eleven per cent., while that of salaries paid to women teachers in the same decade was less than nine per cent. Yet during the same

run of years the increase in expenditure for combined salaries of superintendents and teachers had reached nearly fifty per cent.

The President of the Carnegie Foundation, in a much criticized pronouncement some years ago on "The Spirit of State Universities," told us that "a modern democracy claims the opportunity to enjoy the highest forms of education as a right." One may presume that the claim implies an acknowledgment of the obligation to pay fairly for that opportunity, and the consequent duty to see to it that the immense sums it contributes to this end are equitably divided among those who labor to satisfy the claim. Surely the meagre rewards that are doled out to men and women who are bearing the heat and burden of the day in our school system give no evidence of such equity and fair play.

The first awards of State scholarships under the Blauvelt act, which carry with them the sum of \$100 each annually for four years, while the fortunate students are pursuing their studies in colleges, have been announced by the New York State Department of Education. As explained in this column some weeks ago, the students are selected from such as have passed a successful college entrance examination and have complied with the Regents' rules during the preceding school year. The sole other condition is that the scholarship shall be used in a college within New York State. Each Assembly district is entitled to five scholarships a year, but at no time shall the total number of those from a single Assembly district exceed twenty.

It is gratifying to note that, in the list of eligibles from Greater New York in this first award under the act, students of Catholic high schools and academies form a fairly honorable section. New York County is entitled to 175 scholarships, and 26 of these are awarded to boys and girls who have completed their preparation for college in Catholic schools. Kings County may claim 115 scholarships, and 2 of these go to students of a Catholic institution.

The *New York Times*, September 12, publishes a temperate editorial entitled "Women and Stage Indecency." Stating that the plays which now hold the boards in many theatres are "vile and degrading," it adds: "It is, therefore, most discouraging that women of good character, who generally hold to a serious view of duty, should, under a delusion that good can come out of evil thus exposed, lend their countenance to the exploitation of such filthy stuff." Why this delusion has taken hold of these women of good character it thus explains: "The present disposition of women to countenance plays treating of subjects which until lately were considered unfit for public discussion follows naturally on the discussion of these subjects on the lecture platform and in books and magazines. From the first, sensible onlookers have seen that this movement must have evil results. Probably thus far it has accomplished much more harm than good. It is perfectly natural that the theatrical managers who aim to 'give people what they want' should try to give them what some of the educators, moral reformers, authors, and journalists have been giving them." One is tempted to say "I told you so." The chief thought insisted upon by those who have been combating the new project for "school courses in sex hygiene" is the great probability that public and common instruction in such topics would do far more harm than good. Prudent reticence regarding such matters is a natural safeguard of virtue. The *Times* has not been lacking in commendatory notices of the latest educational fad, and it is comforting to find in its editorial columns the candid admissions "sensible onlookers have seen from the first that the movement must have evil results," and "it probably thus far has accomplished much more harm than good." This prudent reticence, by the way, is quite another thing than ignorance. A writer in the *Evening Sun* a week or more ago seems to be unaware of this, and very unfairly charges *AMERICA* with basing its opposition to eugenics in the schools "upon perfect confidence in the value of

ignorance as the natural safeguard of virtue as likewise in the possibility of preserving children in that happy state." Had the author of the *Sun's* exceedingly sane editorial on "Sex Hygiene in Schools" read our utterances in the reasonable spirit in which he conceives his own, he would not have fallen into the mistake he makes. It is largely to the publicity that destroys the sense of shame that AMERICA objects in such school instruction; it holds, as the *Sun* editorial well expresses the thought, "the subject to be so obviously one which calls for adaptation to individual requirements that there can be little doubt that prudent instruction at home would be better than any common course at school."

M. J. O'C.

The Late Rev. Michael J. Considine

At the regular quarterly meeting of the New York Catholic School Board, held on Sept. 15, Rt. Rev. Mgr. Mooney, V.G., presiding, the following resolutions in memory of the late Rev. Michael J. Considine, who was connected with the School Board for nearly a quarter of a century as its Superintendent of Schools and as its Secretary, were read and adopted:

Whereas, The Rev. Michael J. Considine, late well-beloved Rector of the Church of the Holy Trinity, Manhattan, New York City, on the 11th day of April, 1913, obedient to the will of Almighty God, laid down his mortal life after thirty-one years of fruitful labor in the Holy Priesthood; and,

Whereas, During ten years of that Priesthood—from the year 1890 to the year 1900—he was related to this Board as its Superintendent of Schools, during which time, by his unflagging zeal in the hard, trying work of examining, regularly, class by class, the numerous schools under the jurisdiction of this Board; and,

Whereas, By his genial personality, his considerateness and his pedagogical talents he made his examining visits to the schools bright and attractive and useful alike to principals, teachers and pupils, and thereby rendered his work profitable to this Board in the exercise of its functions and its authority; and,

Whereas, On the 16th day of September, 1897, he was appointed to the important post of Secretary to this Board, the minute and exacting duties of which honorable position, from the day of his appointment till his death—a period of sixteen years—he discharged with that same painstaking zeal, cheerful and courteous bearing and high order of intelligence which characterized his work as Superintendent of Schools;

Therefore, be it Resolved, That we, the members of the New York Catholic School Board, in regular meeting assembled, this 15th day of September, 1913, humbly submissive to the Holy Will of God, lament our great loss in the death of Rev. Father Considine, recognize the refined quality of his pedagogical genius, and cordially applaud the large, overflowing measure of success which he brought to his work of nearly twenty-five years for the New York Catholic School, which School in him ever possessed a sincere friend and an ardent champion of its sublime cause.

And be it Resolved, That we unanimously acknowledge the outstanding debt of this Board to the Rev. Father Considine for his long years of faithful service both as its Superintendent of Schools and its Secretary, by which he largely assisted the order and the business of its deliberations and helped it accomplish for the parish schools of the archdiocese that unity and regularity of organization which to-day distinguish them to an eminent degree.

And be it Resolved, That the Secretary of this Board be directed to spread these resolutions on the minutes of this meeting, and that copies of them be sent to our Catholic papers, and that they be suitably engrossed and appropriately displayed as a lasting testimonial of respect, admiration and gratitude for

Rev. Father Considine for his sterling priestly character, his love and sacrifices for the schools, and his tireless and unselfish labors in the interest of this Board.

ECONOMICS

Tariff Construction

The Tariff Bill passing through Congress gives occasion for some reflections. We do not intend to discuss the question between a prohibitive tariff and a tariff for revenue only. Between these extremes is a protective tariff sufficient to encourage efficiently home manufactures and home raw material without making the manufacturer, or the producer, or the gatherer of unproducible materials absolute master in his field; so that, should he reach after inordinate profits, he could be checked by importations from abroad. Such is the ideal tariff which the public generally desires; and, if it could be attained, it would almost settle the question of prices. The manufacturer, the supplier of raw material, the middleman, would get fair profits and the public would pay prices as reasonable as a judicious application of a supply and a demand healthily proportional could procure. But can the ideal be attained? We confess that this is difficult, though not impossible; but it demands a comprehension of all the conditions of the problem, and a calm, intelligent working out of it according to those conditions.

One might imagine for a moment that the construction of such a tariff is an affair of a few simple figures. For example: To manufacture a certain grade of shoes costs so much. A just profit for the manufacturer lies between 10 per cent., at the lowest, and 20 per cent. at the highest. Put a duty of 15 or 20 per cent. on shoes, and then, should the manufacturer seek a higher profit than is just, the middleman will be able to frustrate his designs by buying from abroad. But a little reflection will show that the problem is much more complicated. A very important point to be considered is the capability of the manufacturer or the furnisher of raw material to supply the national demand. If he can not, the door must be opened to foreign goods. But then comes another question. Can the man at home compete on equal terms with the man abroad? If, on account of different conditions, of the price of labor especially, he can not, the opening wide the door to the man abroad may mean destruction to the man at home. Hence the opening of the door must be restricted to the difference between the actual demand and the possible home supply. Suppose, for example, that the country is not producing enough wheat to supply the domestic mills. It might be very proper to admit Canadian wheat free, as this is grown under much the same conditions as our own. But to admit all wheat free is another thing. Wheat growing is increasing in Siberia. The cost of it is much less than in the United States, and no one would wish to see our agriculturists swamped with Siberian importations. The good of the country requires the augmentation of the rural population to bring it up to a proper proportion to the urban. Such a course as that just mentioned would drive the people more and more from the land into the towns, and this would be a national calamity.

Another point to be considered is the tariff status of the foreign countries from which goods might be shipped to this country either to check undue profits or to supply deficiencies. Are the manufacturers there so highly protected as to keep out all foreign competition? If so, "dumping" is to be guarded against. This consists in sending surplus manufactures to another country and selling them at so small a profit that after the duty has been paid one can still undersell the local manufacturers. Suppose, for instance, a foreign iron foundry with a yearly trade of 2 million dollars, and an annual profit of \$200,000. To raise the yearly trade to 3 millions would cost very little more than the price of raw material. On the additional million the manufacturer could be content with a profit of say \$20,000, the more so as it is an

advantage to him and his men to have the foundry working to the highest capacity. He could, therefore, send the manufactures represented by it to a foreign country, pay a moderate duty and undersell local manufacturers. Moreover, by this operation he would increase his domestic trade indirectly by increasing the general commerce of his country. Some of our industries have profited in this way at the expense of foreign manufactures. But this is no reason why we should not guard ourselves against the danger. Here the remedy would seem to be differential duties against high tariff countries, or conventions with those that approximate our own conditions.

From this one sees that tariff building is by no means so easy as it appears at first sight. It is to be deplored that in the present reforms there appears, if not in the proposers of the Bill, at least in a considerable part of the public, the idea of making it a disciplinary measure against capitalists or trusts, and that these seem inclined to use it as a means of crushing out opposition. This appears especially in the matter of sugar. In this some of the trusts seem to have been guilty. If so, let them be punished; but the manipulation of the tariff is not the way to do so. Sugar growers have acquired immense wealth. This is no reason why jealousy should attack them through tariff reform. They have taken advantage of the opportunities fortune gave them, as anyone else might have done. Some say that the new tariff will reduce the price of sugar to the consumer. Others deny it. The elements of the problem are to our mind simply these: Is the price of sugar reasonable? Can it be reduced materially by changing the tariff? If so, will this change be useful to the country at large, or will it cause evils not to be compensated for by the estimated reduction of the cost to the consumer? Is the supply from domestic sources sufficient for the demand?

H. W.

SOCIOLOGY

Blessing of the Grotto at Mount Manresa

The members of the Laymen's League of New York and neighboring States who have been attending the week-end Retreats inaugurated four years ago in New York City, and a large number of the friends of the movement, particularly of the ladies who had given it practical support, assembled last Sunday at the Retreat House, Mount Manresa, Staten Island, for the blessing of the fine grotto in its magnificent grounds, which the addition of a noble statue of the Sacred Heart has transformed into a beautiful shrine. Very Reverend A. J. Maas, S.J., Provincial, performed the blessing, and E. J. McGuire, president of the Laymen's League, having welcomed the visitors, Rev. J. H. O'Rourke, S.J., delivered the principal address, stressing the relationship, in purpose, effect and method, between the League of the laity for retreats and social action and the League of prayer, reparation and service to the Heart of Jesus. After a few words of thanks and encouragement from Rev. T. J. Shealy, S.J., the Moderator of the Retreats, there was a procession of the Blessed Sacrament to and from the shrine, where solemn Benediction was given by the Very Rev. Mgr. McMackin, with congregational singing. The School of Social Studies, a development of the Laymen's League, is arranging a program of work for the coming year. It has given 180 free lectures on social questions in various centres, and a separate branch has recently been established in Philadelphia, following the inauguration there of the Laymen's League under the auspices of Archbishop Prendergast. Two retreats given recently by Father Shealy at Overbrook Seminary were attended respectively by 65 and 85 laymen, and his Grace, who was present, declared the Seminary open in future for retreats to the laity, which he placed in charge of Dr. Drumgoole, the Rector. The retreats at Mount Manresa have been conducted continuously during the summer from Fridays to Mondays, and will continue through the fall. The offices of the retreat and Social Study movements are at 141 Nassau St., New York.

PULPIT, PRESS AND PLATFORM

Converts; Their Number and Quality

An Episcopalian clergyman speaks as follows on the accessions to the religious bodies in this country and elsewhere:

"First, there is the Roman Church, boasting of the number and quality of its converts. The conversions to this Church have been numerous. Its members naturally plume themselves on the large number of distinguished, devout, and holy persons who have gone and are going into the Roman Church from Protestantism, especially from the English and American (Episcopal) Churches. That there is such a movement is undeniable.

"Next, Protestantism, equally anxious to publish its statistics. The anxiety has the appearance of a scare. There must be something done to offset the impression that a large number of people are flocking into that part of the Catholic Church whose headquarters are on the Tiber. It must be shown that there is a retrograde movement from Rome to independency. One of our leading journals has taken the trouble to make an inventory of the conversions from Rome and has published the figures. There has been a careful canvass of Protestant gains to the Presbyterian, Methodist and Baptist Churches, and 'Episcopalian.' The numbers mount up into hundreds and more. But everyone who has any opportunity to know, knows that, allowing some exceptions, a very large proportion of those who have drifted into Protestantism have been, and are, persons not only uninterested and loosely attached, if not unfaithful where they belong, but evidently and mainly influenced by finding themselves racially and socially less responsive to an exacting faith and more drawn to the type of religion affected by their neighbors. The movement is not one to be proud of.

"Just so, again, we are told by Protestant Episcopalians of the great numbers of people who leave the 'other' denominations and transfer their allegiance to this communion. I have never yet seen a record of the thousands of members of the Church of England who are to be found in Methodist and Baptist Churches even in New England. Let us have all the facts. But as regards accessions, there is indeed no doubt that from the time of the Yale President who took this step, many intelligent, serious minded people have been led to examine our 'distinctive principles' and have been convinced that the government and worship in this Church are fashioned on the model of the early Church and have identified themselves accordingly. But the great majority of Protestants who come into the Episcopal Church come under no such conviction as this. The causes for their coming, as everyone knows, are these: mixed marriages, where the Episcopal Church becomes a compromise between the contracting parties; restlessness under the somewhat strenuous discipline, of which there is a little still left in some of the Protestant denominations; social advantage, the Protestant Episcopal Church always being recognized as a little in advance in this respect; preference for more æsthetical methods of worship, popularly called ritualism. These are the evident reasons for the 'great' movement which has occurred in the last few decades. The increase has been purely denominational, doubtful at that. Another instance where figures do not indicate any important convictions."

PERSONAL

The priest in charge of St. Stanislaus' parish, St. Petersburg, Russia, is the Very Rev. Edward Canon Count O'Rourke, who is also honorary canon of Mohylow. The Russian O'Rourkes are a family distinguished in the civil and military life of the empire, and trace their ancestry back to two brothers, Major John and Captain Cornelius O'Rourke, officers in the French army, who entered the Russian service under the Empress Elizabeth in 1762. John never married. Cornelius, who founded the Russian family,

left three sons, whose descendants became prominent in Lithuania, Livonia and Poland. Nine attained the rank of general and two were marshals. Canon O'Rourke of St. Petersburg is his grandson.

Alderman Daniel McCabe has been elected the first Catholic Mayor of Manchester, England. He was born at Stockport of Irish parents and has been for the past twenty-five years a foremost figure in the Catholic life of Manchester.

Miss Katherine Hughes of Edmonton, Alberta, has been appointed assistant to Mr. John Reid, the newly elected Agent-General for Alberta in London, England. Miss Hughes has been the Provincial Archivist at Alberta. She is a native of Prince Edward Island, and is a niece of the late Archbishop O'Brien of Halifax, Nova Scotia. She is the author of two popular works, "Archbishop O'Brien, Man and Churchman," and "Father Lacombe; or the Black Robe Voyageur."

Dr. Maurice Francis Egan, American Minister to Denmark, has been in Ireland for the past month investigating the cooperative system of agriculture there. Combining the results of this study with that of intensive farming in Denmark, he intends to make his observations the subject of another tour of the Southern States, where he lectured two years ago under the auspices of the Department of Agriculture, in whose behalf these investigations were made.

ECCLESIASTICAL NEWS

On September 11, Reverend Theodore Van Rossum, S.J., celebrated the fiftieth anniversary of his entrance into the Society of Jesus. The happy event was commemorated at St. Stanislaus' House of Retreats, Brooklyn, near Cleveland, Ohio, of which institution he has been for years the Superior and the guiding spirit. The venerable jubilarian, says the *Catholic Universe*, is well known to the priests of Cleveland and the neighboring dioceses. For over a quarter of a century he has held offices of trust and authority in the Jesuit Order. Father Van Rossum was born in Emmerich, Rhineland, Germany, in 1846. At the age of 17 he entered the Society of Jesus. His novitiate was made in Muenster and his philosophical studies at Maria Laach. He taught classics for five years at Feldkirch with great success. The Kulturkampf sent him to England for his theology. There he was ordained priest in 1878. Two years later he came to the United States and in 1883 was appointed rector of Canisius College, Buffalo. In 1892 he was made Superior of the then German mission, which included besides Canisius College, St. Ignatius' College, Cleveland; St. John's College, Toledo, and Sacred Heart College, Prairie du Chien. In 1898 he became rector and master of novices at St. Stanislaus. When, in 1908, these houses were annexed by the Missouri Province and the novitiate was removed to Florissant, Mo., he devoted himself to the giving of Retreats. He has paid special attention to Laymen's Retreats, and his efforts in this movement have been crowned with striking success. During the past summer 130 laymen attended Retreats at St. Stanislaus. Father Van Rossum's earnest zeal, untiring energy and winning kindness gain for him not only the admiration but also the love of all that come in contact with him. As a spiritual guide he has few superiors. He bears his 68 years well and gives promise to continue his labors in the vineyard of the Lord for many a year.

The See of Perth, West Australia, has been raised to metropolitan rank, with the Diocese of Geraldton, New Norcia, and the Vicariate Apostolic of Kimberley as Suffragan Sees. The new Archbishop is the Most Rev. Patrick Clune, who was consecrated by the late Cardinal Moran on March 17, 1911. Dr.

Clune is a native of County Clare, is forty-nine years of age, and was formerly Superior of the Redemptorist Missions in Australia. He has been on a visit to Ireland for some time past.

Bishop Walsh of Portland, Me., announces the gift of \$10,000 from the family of Frank W. Cunningham to aid students who wish to enter the Seminary. Toronto has another splendid showing in the same direction. The new St. Augustine's Seminary, built by Mr. Eugene O'Keeffe at a cost of \$450,000, has just been dedicated. In addition to this, Mr. O'Keeffe has given \$30,000 to found scholarships. Another Catholic layman, Mr. Thomas Long, has given \$50,000, while the clergy of the archdiocese have founded the Chair of Scripture at a cost of \$20,000.

His Eminence Cardinal Farley, who is visiting St. Joseph's Sanitarium, Mount Clemens, Michigan, is experiencing much benefit from the mineral baths at that delightful resort. He was given a reception by the children of St. Mary's School.

The members of the Third Order of St. Francis in Cork, on Sunday, August 24, made a pilgrimage to the ruins of the Abbey of Timoleague, and Mass was celebrated there for the first time in 600 years.

Prince de Loewenstein, father of the Prince who recently presided over the Catholic Congress at Metz, after the death of his wife entered the Dominican Priory at Venloo on August 4, 1907, the Feast of St. Dominic, and was professed on the same day the following year under the name of Raymond Mary.

The Catholics of India are to have a Marian Congress to mark the diamond jubilee next year of the proclamation of the Immaculate Conception. From all parts of India bishops, priests and laymen have enthusiastically seconded the efforts of the prime movers. St. Joseph's College, Trichinopoly, has been practically agreed upon as the meeting place. It has also been proposed to erect a suitable memorial of the jubilee. A federation of all the Catholic associations is contemplated, and a comprehensive scheme put forward by the energetic Lahore association, for the discussion and adoption of other associations. The Marian Congress will incidentally expedite the great work of Federation.

OBITUARY

Tharaken (a title of nobility in Malabar) Antony Chiramel, a native of Trichur, died recently, aged 32. He was the head of an ancient Catholic family, which has deserved well both of the Church and State. One of his ancestors, Tharaken Mathew, was the Prime Minister of the Rajah of Malabar, towards the close of the eighteenth century. The title "Tharaken" has since been held uninterruptedly by the chief man of the Chiramel family. (There is only one other Catholic family in Malabar which enjoys a similar distinction.) The late Tharaken distinguished himself by his munificent charity to the poor and by valuable material services to the Church in Malabar. In recognition of these, His Holiness Pius X made him a Knight of the Grand Cross of St. Sylvester. His premature death is a great loss to the Church and people of Malabar.

The Rev. Michael A. Noel, S.J., of the church of the Gesù, Philadelphia, died at the rectory, on September 12, at the age of 57. During the greater part of twenty-five years Father Noel ministered to the inmates of the city institutions on Blackwell's Island, New York, and to the convicts in the Eastern Penitentiary, Philadelphia. He was a man of priestly zeal and winning personality, with a preference for the poor and the unfortunate, who found in him a devoted and unfailing friend. Archbishop

Prendergast was present in the sanctuary at the requiem Mass offered for the soul of this humble priest and performed the Absolution. Bishop McCort, Auxiliary Bishop of Philadelphia; Bishop Dougherty of Jaro, Philippine Islands; the Rt. Rev. Joseph Yazbek, Syro-Maronite Chor-Bishop; and Rt. Rev. Monsignor McDevitt, Superintendent of Parish Schools, were also present.

Mother Stanislaus Tommasini, Religious of the Sacred Heart, for more than sixty years prominent in the educational work of that Congregation in the United States, died at the Kenwood Convent, near Albany, New York, on September 18. She was eighty-seven years old and had been a religious for seventy years. Born in Italy of distinguished family, Mother Tommasini was among those received by Mother Barat in the early days of the Institute. She was in the convent in Turin when the revolution of 1847 broke out and was expelled from her native land with the other members of that and four other Communities. Mother Barat was then encouraging the new and fast growing foundations of her spiritual children in the United States, and she determined to assign some of the exiled nuns to work here.

"Six of our Sisters," she wrote to the famous Mother Hardey, then head of the Manhattanville convent, "are going to New York. Six others will soon follow. When light is withdrawn from one country it passes into another."

Mother Hardey received the exiles with the greatest cordiality and two of them were intimately associated with the early history of Manhattanville—Madame Trincano, who was appointed Mistress of Novices by Mother Barat, and Madame Tommasini, who has just gone to her eternal reward. She spent many years at the Manhattanville Convent and was known to nearly all the young women who have made their studies at that school. She was an accomplished linguist and took part with Mother Hardey in founding many convents in Canada, Cuba, Mexico and the Western States. She made her profession in New York, on Ascension Day, 1853, with the late Mother Jones, who died Sept. 9, 1911, and who was her life-long associate, Archbishop Hughes officiating. Mother Trincano died Nov. 12, 1868, at the convent at Sault-au-Récollet, Canada.

LETTER TO THE EDITOR

The Gould-Castellane Case

To the Editor of AMERICA:

I beg your indulgence while I make a few comments on an article which appeared in your issue of the 13th inst., under the title of "The Castellane Marriage Case." The writer of that article, the Rev. Henry Woods, S.J., states that the tribunal of the Rota, overruling a decision of the lower branch of the same court, has annulled the marriage of Count Boni Castellane with Miss Anna Gould, on the ground that she had declared before and at the time of her marriage that she would obtain a divorce if her husband proved unfaithful to her. He further states that the same tribunal found that this conditional intention, entering, as it did, into the essence of the contract, rendered the marriage void *ab initio*. The writer defends the finding of the Roman tribunal, though admitting that it may be reversed upon further appeal, and he suggests that a layman may well be moved to admiration at the minute exactness of the proof required by the Roman court.

Father Woods will not contend, I suppose, that the plea which satisfied the ecclesiastical court would satisfy a civil court, whether as a ground of divorce or as a ground of annulment of marriage. He would hardly deny that the civil courts, certainly in our country, would regard such a plea as quite frivolous. Those courts do allow annulment of marriage, but only for grave causes, such as the insanity or incapacity of one of the contracting parties, or for force or fraud in inducing a marriage.

The writer of the article in question, and the journal in which it is printed, both condemn divorce. Both rest their condemnation upon religious and moral grounds. Divorce is one of the many evils which AMERICA believes are corroding modern society. This being so, some of your readers must have been surprised to learn that a gentleman holding high views on the indissolubility of marriage should defend—not divorce, of course,—but the annulment of a marriage contract, under which the parties had lived together and had had children born them; and their surprise must have deepened on learning that the ground on which he defended it was one that a consensus of secular judges would pronounce quite inadequate, morally as well as legally. To one, at least, of your readers, the article in question bears testimony not so much to the "minute exactness of proof" required by the Rota as to the deep divergence between the clerical and lay points of view.

I will go a step further, and hazard the opinion that the tribunal of the Rota was not so oblivious to the divorce granted by the civil court as the casual reader would infer from Father Woods' article; that, in fact, it is very improbable that the Roman court would have annulled the marriage at all if the parties had not already been divorced by a civil court. In theory, the divorce granted by the civil court was irrelevant to the determination of the question before the ecclesiastical court. But facts are stubborn things. Anna Gould had procured a divorce and had remarried. The actual dissolution of the marriage relationship between the parties was *fait accompli*, canon law to the contrary notwithstanding. Count Castellane desired to taste again the joys of conjugal life. The laws of his own country interposed no obstacle. The ecclesiastical prohibition alone barred his way. The unreflecting public, insensible to the subtle distinction elaborated by the Rev. Mr. Woods, between an explicit intention to get a divorce which does, and an implicit intention to get a divorce which does not, invalidate a canonical marriage, will, I fear, fall into the error of thinking that the grave tribunal of the Rota took into consideration all the aspects of the problem and devised an ingenious mode of getting "Count Boni" out of a tight place.

CHARLES W. STETSON.

Washington, D. C., Sept. 5.

[We do not expect a civil court to recognize as a plea for nullity the intention to use what the law allows. It judges according to its law. We think our correspondent might recognize that the ecclesiastical court must do the same.

Whether a marriage be null, or not, is an objective fact to be demonstrated by evidence, and no accidental circumstances, painful though they be, can change it. Suppose a case such as Enoch Arden's came up in the civil court, how would it be decided?

We do not see what a consensus of secular judges has to do with the case. They decide according to their own law; and it is not impossible that a consensus of ecclesiastical judges might find some of their decisions inadequate, morally as well as legally.

We do not find in the article any distinction between an explicit intention and an implicit. We distinguished between error in the intellect about the nature of marriage and an act of the will introducing a nullifying condition into the contract, and also between invalidating *in foro conscientiae*, and *in foro externo*. Neither of which distinctions seems very subtle.

Our correspondent's opinion that the Tribunal of the Rota has made its law square with accomplished facts is absolutely unwarranted. Should an ecclesiastic so far forget himself as to lay such a charge against the meanest civil court in this country, he would be called upon peremptorily for proofs or for apology.

Our correspondent touches the root of the matter when he says that the article he criticizes "bears testimony to the deep divergence between the clerical and lay points of view." Say rather ecclesiastical and secular. We study the latter calmly. Why should not the public study the former, so as to appreciate before vituperating it?—ED. AMERICA.]